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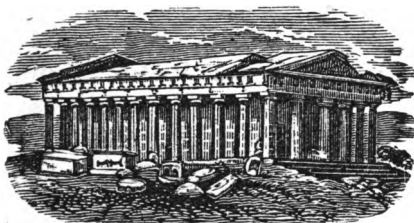
# GREEK LESSONS:

CONSISTING

\* SELECTIONS FROM XENOPHON'S ANABASIS, WITH DIRECTIONS FOR  
THE STUDY OF THE GRAMMAR, NOTES, EXERCISES IN  
TRANSLATION FROM ENGLISH INTO GREEK,  
AND A VOCABULARY.

BY ALPHEUS CROSBY,

PROFESSOR OF THE GREEK LANGUAGE AND LITERATURE IN  
DARTMOUTH COLLEGE.



Ἀρχὴ δέ τοι ἡμῖν πάντος.

HESIOD.

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“The language of Xenophon is remarkable for sweetness, variety, perspicuity, and elegance;—rich without a superfluity of figures, and smooth without sameness and tedious uniformity. His sentiments are such as might have been expected from the most faithful and judicious of all the disciples of Socrates. They are just, elevated, and apposite; and do credit both to his heart and his understanding.” — DUNBAR.

“Xenophon’s pure strain,  
Like the clear brook that steals along the vale.”

THOMSON

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## P R E F A C E.

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It might once have been necessary to introduce a work like this with a labored argument to prove the importance of connecting exercises in reading and writing a language with the study of its grammar. Happily for the cause of education, that necessity no longer exists. At the same time, it appears to me entirely obvious, that it is best, in most cases, that the student should learn the first principles of a language from the grammar which he is afterwards to use, and not from a book of lessons or exercises which he will study for a short time, and then throw aside not to be again taken up. No one is ignorant of the peculiar tenacity of first impressions, and of the great dependence of the memory upon local association. It may be added, that, in the gradual work of learning the grammatical system of a language, it contributes greatly to rapid, thorough, and permanent attainment, that each point, as it is learned, should be learned in its appropriate place as a part of the system. Classification thus goes hand in hand with acquisition; and, instead of constituting a separate work requiring additional labor, presents itself as a lightener of the student's toils. For these reasons, the

following work is designed as an accompaniment to the systematic study of the grammar, and not as an introduction to it; and those parts of the grammar which are required in connection with each exercise are referred to, and not extracted.

The Selections for Reading which are here presented have been taken entirely and without change from the *Anabasis* of Xenophon. That the student should obtain his first impressions of a language in its classic purity and familiar prose form will not, I think, be questioned in words, however much it may have been neglected in practice. This becomes especially important, when the reading lessons are made, as they always should be, models for composition in the language.

The selections have been restricted to a single author and a single work for several reasons. It seems undesirable that the student, in his first attempts to read and write a language, should be distracted by diversities of style. In reading detached passages, one often wishes to examine the connection from which they have been taken. This can be done with ease, when they have been all extracted from a single familiar work. For those who will pass from these Lessons to the *Anabasis*, there are special advantages. They will come to the reading of that charming work no strangers, but having already a familiarity with its vocabulary, and some degree of acquaintance with its style and subject-matter. And, as they read sentence after sentence upon its attractive pages, they will recognize many an old friend; and will now obtain that intimacy of acquaintance which, with sentences as with men, can only be got at their

nomes. Their introductory acquisitions have now lost that isolated, lifeless character, which is so apt to belong to mere select sentences; and have become vital parts of an interesting whole. The student leaves his first lessons, not, as too often happens, to forget them; but to repeat them as portions of a delightful narrative. It may be added, that the very character of the *Anabasis* excludes, for the most part, those abstract sentences, which are wont to be the special stumbling-blocks in introductory lessons.

The Notes and Vocabulary, in connection with the author's Grammar, which contains so many citations from the *Anabasis*, will, it is hoped, be found to supply abundant aid and illustration; and yet, it is believed, not more than is desirable in a work of this kind. It is not wise to harass a student's first essays in a new language with needless difficulties. Upon this principle, I have sought rather to diminish than to multiply the number of distinct words introduced; and have sometimes chosen to repeat a selection with additions, rather than introduce one that should be entirely new.

To give unity to the student's labors, and to avoid all unnecessary increase of them, the Exercises in Translation from English into Greek have been simply based upon the reading lessons, and require no words which have not previously occurred in these lessons. Indeed the close conformity of the two series will, it is believed, afford valuable assistance in the reading lessons themselves. No English-Greek vocabulary has been given; because, constructed as the exercises are, it has been supposed that such a vocabulary would not only be useless, but positively injurious, diverting

the student from the proper source of aid, the Greek text. In all cases in which it was thought possible that the student could be at a loss, reference has been made to the page and line where the required word or construction has occurred.

A few SPECIAL SUGGESTIONS AND EXPLANATIONS are subjoined.

1. It is earnestly recommended, that these Lessons should be studied, paragraph by paragraph, according to the following method. (I.) Let the student observe the special directions prefixed to the Notes, and carefully learn the portions of the Grammar there pointed out. (II.) Let him then learn to construe the paragraph and to parse every word in full according to the table in ¶ 65. (III.) Let him translate into Greek the corresponding Exercises, never omitting to do this before proceeding to a new paragraph.

2. The numbers inclosed in parentheses at the bottom of a page of the Greek text denote the lines upon the page, and are followed by references to the parts of the Anabasis from which the selections commencing in each line have been taken. These references are made to book, chapter, and section, according to the common division.

3. By the *Greeks, soldiers, generals, and captains* mentioned in the text will be generally understood those belonging to the army with which Cyrus the Younger made his ill-fated expedition against his brother Artaxerxes; and by the *countries, cities, villages, rivers, barbarians, and enemies*, those which these Greeks found in their route.

4. Numbers preceded by the mark § refer to sections of the author's Greek Grammar; and those preceded by the mark ¶, to paragraphs of the Tables prefixed to the Grammar. The letter f immediately attached to a number signifies *and the following*.

5. In the Exercises (pp. 67-89), a few words are printed in *Italics*, to show that they are to be omitted in the Greek, a few are inclosed in brackets [ ], to show that they are to be inserted in the Greek; and a few are printed in small capitals, to direct special attention to them. The Greek idiom is sometimes given in *Italics* at the bottom of the page. The small figures at the top of the line refer to page and line of the Greek text.

6. The Greek has, in general, great freedom in respect to the

arrangement of words; and their position depends, in no small degree, upon their comparative emphasis, and upon the effect produced on the ear. In general, the first place in a clause is the most emphatic, and the last place the next so. The student will observe carefully the special precepts upon the position of words, which he finds either here or in the Grammar; and, in all doubtful cases, will be wise in adhering closely to the order of his models in the Greek text.

7. In the Vocabulary, the words inclosed in parentheses to mark derivation or composition are translated, except when they also occur in the alphabetical arrangement; and a few words not belonging to the text are inserted in brackets to avoid repeated translation. Some English words derived from Greek words, or cognate with them, are inserted in small capitals, chiefly as aids to the memory. The gender of nouns has been marked in the usual way, except when general rules rendered it needless (§§ 74. β, 75, 76).

8. Of the abbreviations which occur, compos. denotes composition; cons., consonant; dim., diminutive; esp., especially; impers., impersonal; indecl., indeclinable; L., Line; Less., Lesson; P., Page; pers., person or personal; prop., properly; R., Rule; r., root; subst., substantively; Voc., Vocabulary. Most of the abbreviations, as occurring in the Grammar and there explained, require no special notice.

9. Let the student, amid those introductory difficulties and toils from which no worthy pursuit is wholly exempt, cheer himself with the assurance, that the saying of old Hesiod, *The beginning is half of the whole work*, applies to nothing with greater force than to the learning of a language; nor let him forget that other proverb, *Ἐὶ σοὶ τὸ μέλλον ἔξει, ἢν τὸ παρὸν εὖ τιθῇς*, *Your future course will be prosperous, if your present work be well done*. Especially, let him bear in mind, that he is studying the language which has been the most celebrated of all for beauty and perfection of structure; — the language in which are enshrined, as jewels in a casket of gold, the most wonderful monuments of ancient genius, and the priceless treasures of the Christian revelation; — the language in which Homer sung, Socrates conversed, Demosthenes harangued, Paul wrote, and, highest honor of all, the words of Him who *spoke as never man spoke* were recorded.



# GREEK LESSONS.

Γρεκ Λέσσονς

## I.

1. Ἐπιβουλεύει. Ἐπιβουλεύουσιν. Ἐπιβουλεύειν.  
Συμβουλεύω. Συμβουλεύει. Συμβουλεύετε. Παίει.  
Παίονσι καὶ βάλλουσιν. Παίε, παίε, βάλλε, βάλλε.

2. Λέγουσιν. Λέγεις. Λεγέτω. Θαυμάζειν. Οὐ  
θαυμάζω. Μὴ θαυμάζετε. Οὐκ ἐθέλω. Καίειν. Καί-  
ωμεν. Μὴ μέλλωμεν. Μανθάνουσιν ἄρχειν. Ἀρχέτω.  
Συλλαμβάνει. Διδασκέτω. Νομίζω. Εἰ μὲν ξυμβου-  
λεύοιμι. Νόμιζε δέ. Νομίζετε.

## II.

1. Συλλαμβάνει Κύρον. Κύρος συλλαμβάνει. Πέμ-  
πει Λύκιον. Καὶ πέμπουσι Καλλίμαχον. Χειρίσοφος  
πέμπει. Ἐνταῦθα δὴ λέγει Χειρίσοφος. Ἐπιβουλεύει  
Κύρῳ. ὦ Κύρε, λέγουσιν. Φέρουσι λίθους. Ἀρ-  
χουσιν Λακεδαιμόνιοι. ὦ Φαλίνε, θαυμάζω.

2. Πλοῖα πέμπουσιν. Κύρος ἐξελαύνει. Ἐντεῦθεν  
ἐξελαύνει σταθμούς πέντε. Ἀργύριον ἔχομεν. Πλοῖα  
γὰρ οὐκ ἔχομεν. Κλέαρχε καὶ Πρόξενε. Ἥλιος ἀνίσχει.  
Ἐξαίφνης ἀκούομεν θορύβου. Ἀργύριον μὲν οὐκ ἔχω.  
Ἀπαγγέλλετε Ἀριαίφ. Αναβαίνει Χειρίσοφος.

(L. 1.) I. 6. 1; III. 1. 35; I. 2. 20. (2.) I. 6. 9; III. 1. 5; V. 6. 12; VI. 1. 5. (3.)  
III. 4. 49; V. 7. 21. (4.) I. 7. 5; II. 1. 20; I. 3. 15; III. 5. 13; VII. 1. 2f. (5.) I. 3. 3; 3. 10;  
6. 2; III. 5. 6. (6.) III. 1. 46; I. 9. 4; V. 7. 10. (7.) I. 1. 3; V. 7. 11; III. 2. 29; V.  
6. 4. (8.) VI. 6. 24; I. 4. 16. (9.) I. 1. 3; 6. 4; 10. 14. (10.) V. 6. 14; IV. 5. 23  
(11.) IV. 7. 3; I. 6. 1. (12.) I. 7. 5; IV. 7. 25; VI. 6. 13. (13.) II. 1. 10. (14.) V.  
6. 35; I. 4. 9; 4. 10. (15.) VII. 3. 5; V. 4. 5. (16.) I. 5. 16; V. 7. 6. (17.) V. 7. 21  
VII. 7. 53. (18.) II. 1. 4; IV. 1. 7.



## III.

1. Βουλευέται. Βουλευόμεθα. Βουλευέσθαι. Μαν  
θάνουσιν ἄρχειν τε καὶ ἄρχεσθαι. Βούλομαι. Εἰ  
βούλεσθε, λέγετε. Ἀλλὰ, εἰ βούλει, μένε. Ἐθέλω  
πορεύεσθαι. Ἀλλὰ πορευόμεθα. Οὐ βούλεσθε συμπο-  
ρεύεσθαι. )

2. Κύρον δὲ μεταπέμπεται. Πείθεται. Οὐ θέλετε  
πείθεσθαι οὐδὲ ἔπεσθαι. Εἰ δὲ χρήζεις, πορεύου. Μὴ,  
πρὸς θεῶν, μαινώμεθα. Μὴ οὖν οἶου. Φαινέσθω. Σώ-  
ζοισθέ τε ἀσφαλῶς. X Nῦν δὲ ἀπέρχομαι. Ἐξέρχονται  
οὐδὲ σὺν δορατίοις καὶ ἀσκοῖς. Οὐκ αἰσχύνεσθε οὔτε θεοὺς  
οὔτ' ἀνθρώπους ;

## IV.

1. Κτησίας λέγει. Κύρος συλλαμβάνει Ὀρόντην.  
'Εντεῦθεν ἐξελαύνει σταθμούς πέντε, παρασάγγας τρι-  
άκοντα. Ἀγασίας Στυμφάλιος λοχαγὸς τιτρώσκεται.  
15 Διοσῆς δὲ προσέρχεται. )

2. Ἐξελαύνει διὰ Φρυγίας. Γράφει ἐπιστολήν. Σή-  
σαμον καὶ μελίην καὶ κέγχρον καὶ πυρούς καὶ κριθὰς  
φέρει. X Ἐκ θαλάττης εἰς θάλατταν. Στρατιῶται, μὴ  
θαυμάζετε. Ἔρχεται Μιθριδάτης. Δέκα ἄμαξαι πετρῶν.  
20 Σεύθης λέγει. Σεύθης πέμπει Ἀβροζέλμην. X

## V.

1. Πάροδος στενή. Εἰς φιλίαν χώραν. Ὀνοι ἄγριοι.  
'Ὡσπερ νεφέλη λευκή. Ὀδὸς ἀμαξιτὸς, ὀρθία ἰσχυρῶς.  
Πρὸς ἰσχυρὰ χωρία. Τετρακόσιοι ὀπλίται. Παρασάγγ-  
αι χίλιοι. Ἐξέρχονται δὴ σὺν δορατίοις καὶ ἀσκοῖς καὶ  
25 θυλάκοις καὶ ἄλλοις ἀγγείοις, εἰς δισχιλίους ἀνθρώπους. X

(1. 1.) I. 1. 4: III. 2. 8: I. 3. 11; 9. 4. (2.) III. 1. 25: V. 6. 37. (3.) III. 4. 41;  
4. 41. (4.) IV. 7. 7: I. 3. 5. (6.) I. 1. 2; 1. 3; 3. 6. (7.) III. 4. 41: VII. 1. 29.  
(8.) II. 1. 12: V. 7. 10: VI. 6. 18. (9.) VII. 6. 34: VI. 4. 23. (10.) II. 5. 39. (12.) I.  
8. 27; 6. 4. (13.) I. 4. 10. (14.) VII. 8. 19. (15.) VI. 1. 8. (16.) I. 2. 6; 6. 3.  
2. 22. (18.) I. 2. 22; 3. 3. (19.) III. 3. 1: IV. 7. 10. (20.) VII. 6. 44; 6. 43.  
(21.) I. 7. 15: III. 2. 9: I. 5. 2. (22.) I. 8. 3; 2. 21. (23.) IV. 6. 11: I. 4. 3: VII.  
8. 26. (24.) VI. 4. 23.

2. Οἱ στρατιῶται φέρουσι λίθους. Ἡ στρατιὰ οὕτω γιγνώσκει. Τετάρτη δ' ἡμέρα καταβαίνουσιν εἰς τὸ πεδῖον. Συγκλείουσι τὰς πύλας, καὶ τὸν μοχλὸν ἐμβάλλουσιν. Κοιῆς σωτηρίας δεόμεθα. Ἀλλὰ φυγὴν λείπουνσι τὸ χωρίον.

3. Σημαίνει ὁ σαλπιγκτής. Ἐνταῦθα δὲ Κύρου ἀποτέμνεται ἡ κεφαλὴ. Αἱ σπονδαὶ μενόντων. Καὶ ὁ θεὸς ἴσως ἄγει οὕτως. Φεύγουσι δρόμῳ, καὶ ἐμπίπτουσιν εἰς τὴν θάλατταν.

4. Ἀναβαίνει οὖν ὁ Κύρος. Ἐρχεται πρὸς τὸν Κύρον. 10 Ἐξελαύνει διὰ τῆς Λυδίας. Πάλιν φαίνεται ὁ Μιθριδάτης. Ὁ δὲ Ἑτεόνικος εἰς τὴν ἄκραν ἀποφεύγει. Ἐπὶ ταῖς πηγαῖς τοῦ Μαρσίου ποταμοῦ. Ἐν ταῖς κώμαις ταῖς ὑπὲρ τοῦ πεδίου τοῦ παρὰ τὸν Κεντρίτην ποταμόν.

5. Ὁ δεσπότης ἐκάστης τῆς οἰκίας. Περὶ δὲ τοῦ κα- 15 λῶς ἀποθνήσκειν ἀγωνίζονται. Διὰ μέσου δὲ τοῦ παραδείσου. Ἐπὶ τὴν ἡμετέραν χώραν ἔρχεσθε. Οἱ τοῦ ἐμοῦ ἀδελφοῦ φίλοι. Ἀπ' ἐκείνης τῆς ἡμέρας. Παύομαι ἐκείνης τῆς διανοίας. Ἐκ τῆσδε τῆς χώρας.

6. Ἐν τῇ γῇ ἄρχουσι Λακεδαιμόνιοι καὶ ἐν τῇ θαλάτῃ 20 τῇ τὸν νῦν χρόνον. Ἐν τῷ πρόσθεν λόγῳ. Ὀπλῖται μὲν μύριοι καὶ χίλιοι, πελτασταὶ δὲ ἀμφὶ τοὺς δισχιλίους. Τισσαφέρνης διαβάλλει τὸν Κύρον πρὸς τὸν ἀδελφόν. Μόλις διαβαίνουσι τὸν Κάϊκον ποταμόν. Λέγεται δὲ καὶ τοὺς ἄλλους Πέρσας ψιλαῖς ταῖς κεφαλαῖς ἐν τῷ 25 πολέμῳ διακινδυνεύειν.

7. Ἀρχαγόρας ὁ Ἀργεῖος. Οἱ ἄλλοι στρατηγοί. Οἱ δ' ἄλλοι στρατιῶται παίονσι καὶ βάλλουσιν. Οἱ πολέμιοι ἐπιφαίνονται ἐν τῷ πεδίῳ. Τὸν τε Κλεάρητον ἀποκτείνουσι καὶ τῶν ἄλλων συγχρούς. Ὁ ἕτερος τὸν ἕτερον 30 παίει. Ἐκκλίνουσιν οἱ βάρβαροι, καὶ φεύγουσιν.

(L. 1.) IV. 7. 25: VI. 1. 19. (2.) III. 4. 31. (3.) VII. 1. 15. (4.) III. 2. 32: IV. 2. 12. (6.) IV. 3. 32: I. 10. 1. (7.) II. 3. 24: VI. 3. 18. (8.) V. 7. 25. (10.) I. 1. 2; 1. 10. (11.) I. 2. 5: III. 4. 2. (12.) VII. 1. 20: I. 2. 8. (13.) IV. 3. 1. (15.) VII. 4. 14: III. 1. 43. (16.) I. 2. 7. (17.) IV. 8. 6: I. 7. 6. (18.) I. 7. 19: V. 6. 31. (19.) VII. 7. 7. (20.) VI. 6. 13. (21.) III. 1. 1: I. 2. 9. (22.) I. 1. 3. (24.) VII. 8. 18: I. 8. 6. (27.) IV. 2. 1: I. 2. 15: III. 4. 49. (28.) III. 5. 2. (29.) V. 7. 16. (30.) VI. 1. 5. (31.) I. 8. 19.

8. Κύρος τὴν Κίλισσαν εἰς τὴν Κιλικίαν ἀποπέμπει  
 Τῇ δ' ὑστεραίᾳ μεταπέμπεται τοὺς στρατηγούς. Λεί-  
 πουσιν οἱ βάρβαροι ἀμαχητὶ τὸν λόφον. Κύρος δὲ μετὰ  
 τῶν ἄλλων ἐξελαύνει διὰ Καππαδοκίας. Κλέαρχος καὶ  
 οἱ ἐκείνου. Οἱ δὲ ἀμφὶ Τισσαφέρην καὶ Ἀριαῖον. Οἱ  
 ἀπὸ τῶν ἐν δεξιᾷ οἰκιῶν. Πέμπει Λύκιον τὸν Συρακόσιον  
 καὶ ἄλλον ἐπὶ τὸν λόφον.

9. Τὰ ὑπὲρ τοῦ λόφου. Τὰ ἡμέτερα. Λαμβάνειν τὰ  
 ἐπιτήδεια. Ἐχομεν γὰρ τὰ ἐκείνων. Τὰ περὶ Προξένου.  
 Ἄλλος ἄλλα λέγει. Τὸ Ἀρκαδικὸν ὀπλιτικόν. Ἐν  
 μέσῳ τῆς οἰκαδε οδοῦ. Εἰς καλὸν ἦκετε. Οἱ ἰατροὶ καί-  
 ουσι καὶ τέμνουσιν ἐπ' ἀγαθῷ. Καὶ ἐπὶ μὲν τὸ ἄκρον ἀνα-  
 βαίνει Χειρίσοφος. Ἦκετε εἰς τὸ μέσον τοῦ στρατοπέδου.

10. Ὁ δὲ πείθεται τε καὶ συλλαμβάνει Κύρον. Ὁ  
 δὲ τοὺς ἡμετέρους πόνους ἔχει. Λύκιος ὁ Πολυστράτιον  
 Ἀθηναῖος.

11. Τῇ δὲ αὐτῇ ἡμέρᾳ. Ξυλιζόμενοι ἐκ τοῦ αὐτοῦ  
 Αὐτὰ τὰ ἀπὸ τῶν οἰκιῶν ξύλα. Οἱ δὲ στρατιῶται,  
 οἳ τε αὐτοῦ ἐκείνου καὶ οἱ ἄλλοι. Νῦν αὐτοὶ καίουσιν.  
 Τισσαφέρνης καὶ οἱ σὺν αὐτῷ. Σὺν ὀλίγοις τοῖς περὶ  
 αὐτόν. Τισσαφέρνης διαβύλλει τὸν Κύρον πρὸς τὸν  
 ἀδελφόν, ὡς ἐπιβουλευοὶ αὐτῷ. Ἀποστέλλει τοὺς ἀγγέ-  
 λους, καὶ σὺν αὐτοῖς Χειρίσοφον. Αὐτὸς δὲ τῶν πῶλων  
 λαμβάνει. Ὁ δὲ λέγει αὐτῷ. Ἀγουσιν αὐτοὺν παρὰ τὸν  
 Κλέαρχον, καὶ φράζουσιν, ἃ λέγει.

## VI.

1. Ἐλεγε τοῖς στρατιώταις. Οἱ βάρβαροι ἐτόξευον  
 καὶ ἔβαλλον. Ἐκεῖνος ἐθήρευεν ἀπὸ ἵππου. Ἐλεγον,  
 ὅτι θαυμάζοιεν. Ὁ Κλέαρχος ἐβουλεύετο. Ἐβουλεύ-

(1. 1.) I. 2. 20. (2.) VII. 2. 14: IV. 2. 15. (3.) I. 2. 20. (4.) I. 2. 15. (5.) III. 5. 1  
 V. 2. 24. (6.) I. 10. 14. (8.) I. 10. 14; 3. 9: V. 1. 7. (9.) V. 1. 9: II. 5. 37. (10.)  
 II. 1. 15: IV. 8. 18: III. 1. 2. (11.) IV. 7. 3 V. 8. 18. (12.) IV. 1. 7. (13.) III. 1. 46  
 (14.) I. 1. 3: VII. 6. 9. (15.) III. 3. 20. (17.) I. 5. 12: II. 4. 11. (18.) II. 2. 16: I. 3. 7  
 (19.) III. 5. 5. (20.) III. 5. 3: I. 5. 12. (21.) I. 1. 3. (22.) II. 1. 5. (23.) IV. 5. 38  
 (24.) III. 4. 39: II. 4. 18. (26.) IV. 8. 14: 2. 12 (27.) I. 2. 7: V. 7. 18. (28.)  
 II. 3. 9: V. 1. 2.

ουντο περὶ τῆς λοιπῆς πορείας. Ἐνταῦθα δὴ κοινῇ ἐβουλεύοντο. Ἐνταῦθα οἱ πελτασταὶ ἐδίωκον. Οἱ δὲ ἰδέως ἐπείθοντο, ἐπίστευον γὰρ αὐτῷ. Ἐπιστευόμεν δὲ ὑπὸ Λακεδαιμονίων. Ἐφαίνετο ἵχνια ἵππων. Οἱ δ' ἔλεγον, ὅτι περὶ σπονδῶν ἦκοιεν.

2. Ἐθαύμαζον, ὅτι οὐδαμοῦ Κῦρος φαίνοιτο. Ἐπὶ τὸν ἀδελφὸν Ἀρταξέρξην ἐστρατεύετο. Οἱ δὲ στρατιῶται ἐχαλέπαινον τοῖς στρατηγοῖς. Οἱ δὲ λοχαγοὶ ἐπὶ ταῖς θύραις ἔμενον. Τῇ δ' ὑστεραία ἐπορεύοντο διὰ τοῦ πεδίου. Αὐτὸς δὲ σὺν τοῖς λοιποῖς ἐπορεύετο ἐπὶ τὸν 10 δεῦτερον λόφον. Ὁ δ' αὐτῷ οὐκ ἐπίστευεν. Ἐπίστευον γὰρ τοῖς χωρίοις. Καὶ πάλιν τῇ ὑστεραία ἐθύετο.

3. Προέτρεχεν ἀπὸ τοῦ δένδρου. Προσέτρεχον δύο νεανίσκω. Μετεπέμπετο τὸν Κλέαρχον. Καὶ ἄλλοι ἐπὶ τὰς οἰκίας ἀνέβαινον. Κατέβαιναν εἰς πεδίου. Ἐπεὶ δ' 15 ἡμέρα ὑπέβαιναν, ἐπορεύοντο σιγῇ. Προσέβαλλον πρὸς τὸ χωρίον. Οἱ στρατιῶται ἀπέλειπον αὐτούς. Οἱ δὲ ἄδικοι ἐπεβούλευον. Καὶ προσέβαλλον πρὸς τοὺς ὀπλίτας ἀσφαλῶς.

4. Δεξιὰν ἔλαβον. Ἐλαβον τῆς ζώνης τὸν Ὀρόντην 20 ἐπὶ θανάτῳ. Πληγὰς ἐνέβαλεν. Ὀκτὼ μόνους κατέλειπον. Διέβαινον τὴν γέφυραν. Αὐτὸς ἐπεβούλευεν. Ὡς δ' ἡ τροπὴ ἐγένετο, διασπείρονται καὶ οἱ Κύρου ἐξακόσιοι. Λέγεται τῆς τελευτῆς τυχεῖν. Ἀλλὰ φυγὴ ἄλλος ἄλλη ἐτράπετο. Ἀπέθανεν ὑπὸ Νικάνδρου. Διαλαμβάνουσι 25 τὸ ἀπὸ τῶν αἰχμαλώτων ἀργύριον γενόμενον.

## VII.

1. Ἀσιδάτης ἐστὶν ἐν τῷ πεδίῳ. Ἐτοιμός εἰμι. Ἰλίοιοι ἐσμεν. Ἀνθρωπός εἰμι. Ἐλέγοντο δὲ οἱ Χαλδαῖοι ἐλεύθεροί τε καὶ ἄλκιμοι εἶναι. Ἐνταῦθα ἦν παρὰ

(L. 1.) IV. 7. 4. (2.) VI. 5. 29: I. 2. 2. (3.) VII. 6. 33. (4.) I. 6. 1: II. 3. 4. (5.) I. 10. 16: II. 1. 1. (7.) I. 4. 12. (8.) II. 5. 31. (9.) III. 4. 18. (10.) IV. 2. 13. (11.) VII. 8. 2: V. 4. 2. (12.) VI. 4. 20. (13.) IV. 7. 10; 3. 10. (14.) I. 3. 8: V. 2. 22. (15.) I. 2. 22: IV. 2. 7. (16.) V. 2. 4. (17.) VI. 5. 4: II. 6. 20. (18.) VI. 3. 7. (20.) I. 6. 6; 6. 10. (21.) I. 5. 11: VI. 3. 5. (22.) II. 4. 24: V. 6. 29: I. 8. 25. (24.) II. 6. 29: IV. 8. 19. (25.) V. 1. 15; 3. 4. (27.) VII. 8. 9: IV. 6. 17. (28.) II. 5. 21: VI. 1. 26: IV. 3. 4. (29.) I. 2. 13.

τὴν ὁδὸν κρήνη. Ἦν γὰρ ἡ πάροδος στενή. Ἐμποριοὶ δ' ἦν τὸ χωρίον. Ἀγωνοθέται δ' οἱ θεοὶ εἰσιν.

2. Ἐνταῦθα ἦσαν κῶμαι. Οὕτω δὲ ἔχει. Φίλος τε καὶ συμμαχος εἶναι βούλεται. Καὶ οἱ μὲν στρατηγοὶ ἐπυνθάνοντο περὶ τοῦ Σεύθου, πότερα πολέμιος εἴη ἢ φίλος. Ἐλέγετο δὲ ὁ στόλος εἶναι εἰς Πεισίδας. Παρῆν δὲ καὶ Χειρίσοφος ὁ Λακεδαιμόνιος. Καὶ τὴν ὁδὸν ἔφραζεν, ἣ εἴη.

3. Ὑπαφίαι μὲν ἦσαν. Ἦν δὲ παρὰ τὸν Εὐφράτην. 1. πάροδος στενή μεταξὺ τοῦ ποταμοῦ καὶ τῆς τάφρου. Ἀνάγκη ἐστὶ μάχεσθαι. Ἠνίκα δ' ἦν δειλή, ἑξαπίνης οἱ πολέμιοι ἐπιφαίνονται ἐν τῷ πεδίῳ. Ἐπεὶ δὲ ὄρθρος ἦν, ἔρχεται πρὸς τὸν Χειρίσοφον. Ἐπεὶ δ' ἡμέρα ἦν ὀγδόη. Καὶ ἦν μὲν σκότος ἤδη. Μέχρι σκότος ἐγένετο. Οὐ γὰρ 15 ἦν χόρτος. Οὐ γὰρ ἐστὶ πλοῖα. Ἀκούω δὲ, κώμας εἶναι καλὰς. Ἐνθα δὲ πάλιν ἀθυμία ἦν.

4. Ἐνταῦθα Κύρῳ βασιλεία ἦν καὶ παράδεισος. Τοῖς δὲ ὑποψία μὲν ἦν. Ἀπὸ τοῦ αὐτομάτου δρόμος ἐγένετο τοῖς στρατιώταις ἐπὶ τὰς σκηνάς. Ἦν αὐτῷ πόλεμος 20 πρὸς Πεισίδας καὶ Μυσούς.

5. Ὅψε γὰρ ἦν. Ἦδη δὲ καὶ ὀψὲ ἦν. Ὅψε ἐγένετο. Καὶ ἤδη μὲν ἀμφὶ ἡλίου δυσμὰς ἦν. Ἥλιος ἐδύετο. Ἐπεὶ δὲ πρὸς ἡμέραν ἦν.

6. Ἔστι λαμβάνειν. Οὐκ ἦν λαβεῖν. Ἐξεστὶ 25 περὶ αὐτοῦ ψεύδεται. Τὰ γὰρ ἐπιτήδεια οὐκ ἐστὶν ἔχειν.

7. Ὡρα δὲ βουλευέσθαι. Ἀνάγκη δὲ πορεύεσθαι ἤδη. Καὶ ἀνάγκη μάχεσθαι. Ὡρα λέγειν. Σχολὴ τοῖς πολεμίοις λητίζεσθαι. Τοῦ δὲ κύκλου ἡ περίοδος ἕξ παρα- 30 σάγγαι.

(L. 1.) I. 4. 4; 4. 6. (2.) III. 1. 21. (3.) I. 4. 19: V. 6. 12: VII. 6. 3. (4.) VII. 1 14. (6.) III. 1. 9: I. 4. 3. (7.) IV. 5. 34. (9.) II. 5. 1: I. 7. 15. (11.) IV. 6. 10: III. 4. 2. (12.) IV. 3. 8. (13.) IV. 6. 1. (14.) IV. 5. 17; 2. 4: I. 5. 5. (15.) VI. 4. 12: III. 2. 34. (16.) III. 3. 11. (17.) I. 2. 7; 3. 21. (18.) I. 2. 17. (19.) I. 9. 14. (21.) VI. 5. 31 II. 2. 16: III. 4. 36. (22.) VI. 4. 26: I. 10. 15. (23.) IV. 5. 21. (24.) I. 5. 3; 5. 2 II. 6. 28. (25.) II. 2. 3. (27.) IV. 6. 7: VI. 4. 12. (28.) VI. 4. 21: I. 3. 19: V. 1. 9 (29.) III. 4. 11.

## VIII.

1. Σὺ λέγεις. Συμβουλεύω ἐγώ. Συμβουλεύω ὑμῖν. Ἡμεῖς οἰόμεθα. Οὐκ οὕτως ἡμεῖς, ὦ Κλέαρχε, οὔτε ἀλόγιστοι οὔτε ἡλίθιοί ἐσμεν. Ἑμεῖς γάρ ἐστε στρατηγοί, ὑμεῖς ταξίαρχοι καὶ λοχαγοί. Ἀπόπεμπε δὲ ἡμᾶς. Ἑμεῖς ἐμοὶ οὐ θέλετε πείθεσθαι οὐδὲ ἔπεισθαι. Ἐπεισθαι ὑμῖν βούλομαι. Σὺ ἐμοὶ ἐπιβουλεύεις καὶ τῇ σὺν ἐμοὶ στρατιᾷ. Πλοῖα δὲ ἡμεῖς οὐκ ἔχομεν. Ἑμεῖς ἐπὶ τὴν ἡμετέραν χώραν ἔρχεσθε. Ἡ μηκέτι με Κῦρον νομίζετε.

2. Αὐτὸς ἐπεβούλευε διαβάλλειν με πρὸς ὑμᾶς. Δέομαι ὑμῶν στρατεύεσθαι σὺν ἐμοί. Σχολὴ τοῖς πολεμίοις 10 ληΐζεσθαι· καὶ δικαίως ἡμῖν ἐπιβουλεύουσιν, ἔχομεν γὰρ τὰ ἐκείνων. Καὶ νῦν ἔξεστιν ὑμῖν πιστὰ λαβεῖν παρ' ἡμῶν. Ὁ αὐτὸς ὑμῖν στόλος ἐστὶ καὶ ἡμῖν. Μὴ ἀναμένωμεν ἄλλους ἐφ' ἡμᾶς ἐλθεῖν.

3. Ἀφιππεύει ἐπὶ τὴν ἑαυτοῦ σκηνήν. Ποῖαν δ' ἡλι- 15 κίαν ἐμαυτῷ ἐλθεῖν ἀναμένω; Ὡρα ἡμῖν βουλεύεσθαι ὑπὲρ ἡμῶν αὐτῶν. Ἐφυλάττοντο δὲ ἀμφότεροι ὥσπερ πολεμίους ἀλλήλους. Πληγὰς ἐνέτεινον ἀλλήλοις. Οὐ γὰρ ἔγωγ' ἔτι ἄρχω, ἀλλὰ Λακεδαιμόνιοι.

## IX.

1. Ἀθυμότερος ἦν. Ἦσαν πολὺ προθυμότεροι. Βα- 20 σιλικώτατός τε καὶ ἄρχειν ἀξιώτατος. Ὡ θαυμασιώτατε ἄνθρωπε. Φοβερώτατον δ' ἐρημία. Φεύγειν αὐτοῖς ἀσφαλέστερόν ἐστιν, ἢ ἡμῖν. Καὶ θρασύτερός εἰμι νῦν ἢ τότε. Οἱ δὲ στρατιῶται ἔκοπτόν τε τὰς πύλας, καὶ ἔλεγον, ὅτι ἀδικώτατα πάσχοιεν ἐκβαλλόμενοι εἰς τοὺς πολε- 25 μίους.

2. Ὡ κάκιστε ἀνθρώπων Ἀριαῖε, καὶ οἱ ἄλλοι ὅσοι ἦτε.

(L. 1.) II. 1. 20; I. 6. 9; II. 3. 20. (2.) II. 1. 20; 5. 21. (3.) III. 1. 37. (4.) VII. 7. 51. (5.) I. 3. 6; III. 1. 25. (6.) II. 5. 23. (7.) II. 2. 3; IV. 8. 6. (8.) I. 4. 16. (9.) V. 6. 29; VII. 3. 10. (10.) V. 1. 9. (12.) II. 3. 26. (13.) II. 2. 10; III. 1. 24. (15.) I. 5. 12; III. 1. 14. (16.) V. 7. 12. (17.) II. 4. 10. (18.) II. 4. 11; VII. 7. 10. (20.) I. 4. 9; 7. 8; 9. 1. (21.) III. 1. 37. (22.) II. 5. 9; III. 2. 19. (23.) V. 6. 19. (24.) VII. 1. 16. (27.) II. 5. 39.

Κύρον φίλοι, οὐκ αἰσχύνεσθε οὔτε θεοὺς οὔτ' ἀνθρώπους, Ἐντεῦθεν Κύρος τὴν Κίλισσαν εἰς τὴν Κιλικίαν ἀποπέμπει τὴν ταχίστην ὁδόν. Ἀδειπνοὶ ἦσαν οἱ πλείστοι.

3. Ὁ Κύρος σὺν τοῖς περὶ αὐτὸν ἀρίστοις καὶ εὐδαιμονεστάτοις. Ἀξιοὶ εἰσι τὰ ἔσχατα παθεῖν. Τὰ βέλτιστα ξυμβουλεύειν. Πρῶτον μὲν γὰρ καὶ μέγιστον, οἱ θεῶν ἡμᾶς ὄρκοι κωλύουσι πολεμίους εἶναι ἀλλήλοις. Πλησιαιτάτος γὰρ ἦν.

4. Ἀνωτέρω τῶν μαστῶν. Πολὺ γὰρ τῶν ἵππων ὤτρεχον θᾶπτον. Εἰς τὰς ἐγγυτάτω κόμας. Ἐγγύτερον ἐγίνοντο. Πολὺ δὲ μᾶλλον ὁ Κλέαρχος ἔσπευδεν. Τῇ ὑστεραίᾳ Κύρος ἐπορεύετο ἡμελημένως μᾶλλον.

## X.

1. Ἐγὼ ὑφ' ὑμῶν τιμῶμαι. Ὁρᾷ ἀετόν. Ἡμεῖς γε νικῶμεν. Πολλαπλασίους ὑμῶν αὐτῶν ἐνικᾶτε σὺν τοῖς θεοῖς. Τῷ Κλεάρχῳ ἐβόα. Ἐβόα καὶ βαρβαρικῶς καὶ Ἑλληνικῶς. Ἐντεῦθεν ἐπειρῶντο εἰσβάλλειν εἰς τὴν Κιλικίαν· ἡ δὲ εἰσβολὴ ἦν ὁδὸς ἀμαξιτὸς, ὀρθία ἰσχυρῶς. Πειράσθω νικᾶν. Ἐλεγε τῷ Σεύθῃ, ὅτι ἐν πονηροῖς τόποις σκηῶεν, καὶ πλησίον εἶεν οἱ πολέμιοι.

2. Οἱ στρατιῶται φέρουσι λίθους, καὶ ποιοῦσι κολωνόν. Ὁ ποταμὸς καλεῖται Μαρσύας. Διὰ μέσου δὲ τοῦ παραδείσου ρεῖ ὁ Μαίανδρος ποταμός. Ἡμᾶς δὲ ἀποστερεῖ τὸν μισθόν. Κύρον αἰτεῖν πλοῖα.

3. Ἐνταῦθα ἀφικνεῖται Ἐπύαξα. Λίθους εἰς τὸν ποταμὸν ἐρρίπτουν. Ἐφοβοῦντο αὐτόν. Ὡς αὐτὸς σὺ ὁμολογεῖς. Αὐτός ἐμι, ὃν ζητεῖς. Ἐμοὶ οὖν δοκεῖ οὐχ ὥρα εἶναι ἡμῖν καθευδεῖν, οὐδ' ἀμελεῖν ἡμῶν αὐτῶν. Ὁ Κύρος συλλαμβάνει Ὁρόντην, καὶ συγκαλεῖ εἰς τὴν ἐαυτοῦ σκηνὴν Περσῶν τοὺς ἀρίστους τῶν περὶ αὐτὸν ἐπτά.

(L. 2.) I. 2. 20. (3.) I. 10. 19. (4.) I. 5. 7. (5.) II. 5. 24; V. 6. 2. (6.) II. 5. 7. (7.) I. 10. 5. (9.) I. 4. 17; 5. 2. (10.) II. 2. 16; I. 8. 8. (11.) II. 3. 13; I. 7. 19. (13.) V. 7. 10; VI. 5. 2; II. 1. 4. (14.) III. 2. 14. (15.) I. 8. 12; 8. 1. (16.) I. 2. 21. (18.) III. 2. 39; VII. 4. 12. (20.) IV. 7. 25. (21.) I. 2. 8; 2. 7. (22.) VII. 6. 9. (23.) I. 3. 14. (24.) I. 2. 12; IV. 8. 3. (25.) I. 9. 9; 6. 7. (26.) II. 4. 16; I. 3. 11. (27.) I. 6. 4.

4. Ἀπαγγέλλετε τοῖνυν αὐτῷ, ὅτι μάχης δεῖ πρῶτον. Ἡδέως ἐπόνουν, καὶ θαρράλέως ἐκτόντο. Σκηνοῦμεν ὑπαίθριοι. Χειρίσοφος μὲν ἡγείσθω, ἐπειδὴ καὶ Λακεδαιμόνιός ἐστιν. Οὐ δικαίως γ' ἂν μοι φθονοῖεν. Ἐνθα Κύρος αἰδημονέστατος μὲν πρῶτον τῶν ἡλικιωτῶν ἐδόκει εἶναι, τοῖς τε πρεσβυτέροις καὶ τῶν ἑαυτοῦ ὑποδεεστέρων μᾶλλον πείθεσθαι· ἔπειτα δὲ φιλιππότατος, καὶ τοῖς ἵπποις ἄριστα χρῆσθαι.

5. Ἀξιούμεν. Οἱ κράτιστοι ἄρχειν ἀξιοῦνται. Ἀξιούν. Ἐχίλου τοὺς ἵππους. Ἐσπουδαιολογεῖτο, ὡς δηλοῖη οὐς τιμᾶ.

6. Τοῦ δὲ λόγου ἤρχετο ὧδε. Ἡσθένεια Δαρείως καὶ ὑπώπτευε τελευτήν τοῦ βίου. Ὀργίζοντο ἰσχυρῶς τῷ Κλεάρχῳ. Καὶ ἡρώτα αὐτὸν, πόσον χρυσίον ἔχει. Οἱ λοχαγοὶ πάλιν συνήλθον. Οὐκ ἐθέλω ἐλθεῖν. Καὶ παρελθεῖν οὐκ ἦν βία· ἦν γὰρ ἡ πάροδος στενή. Ἀπήγγελλε, δὲ, ὅτι ἐπαινοῖη αὐτοὺς καὶ Ἀναξίβιος ὁ ναύαρχος καὶ οἱ ἄλλοι.

7. Τῇ δ' ὑστεραία ἦκεν ἄγγελος. Κύρος δὲ οὐπω ἦκεν, ἀλλ' ἐτι προσήλυνεν. Χωρία γὰρ ᾤκουν ἰσχυρὰ οἱ Τύοχοι. Εἵκαζον δὲ ἄλλοι ἄλλως. Οἱ μὲν ᾤχοντο, Κλεάρχος δὲ περιέμενεν. Εὕρισκετο δὲ καὶ νεῦρα πολλὰ ἐν ταῖς κώμαις καὶ μόλυβδος· ὥστε χρῆσθαι εἰς τὰς σφενδόνας. Ὃν ᾤετο πιστόν οἱ εἶναι, ταχὺ αὐτὸν εὔρε Κύρῳ φιλαίτερον, ἢ ἑαυτῷ. Ἐπεὶ δὲ ἀφίκοντο εἰς τὸ αὐτὸ, ἄσμενοί τε εἶδον ἀλλήλους, καὶ ἡσπάζοντο ὥσπερ ἀδελφοὺς.

8. Οὐκ ἀνέφωγον τὰς πύλας. Ἐώρα αὐτούς. Καὶ ἄλλος ἄλλον εἶλκεν. Εἶα Κύρος. Συνήγαγεν ἐκκλησίαν τῶν αὐτοῦ στρατιωτῶν. Ὡφέλε μὲν Κύρος ζῆν. Ἐλέγοντο δὲ οἱ Χαλδαῖοι ἐλεύθεροί τε καὶ ἄλκιμοι εἶναι· ὅπλα δ' εἶχον γέρρα μακρὰ καὶ λόγχας.

(L. 1.) II. 3. 5. (2.) I. 9. 19; V. 5. 21. (3.) III. 2. 37. (4.) V. 7. 10; I. 9. 5. (9.) V. 5. 9.; IV. 6. 16; I. 3. 19. (10.) VII. 2. 21; I. 9. 28. (12.) III. 2. 7; I. 1. 1. (13.) I. 5. 11. (14.) VII. 8. 1; III. 5. 14. (15.) I. 3. 10; 4. 4. (16.) VI. 1. 16. (19.) I. 2. 21; 5. 12. (20.) IV. 7. 1. (21.) I. 6. 11; II. 1. 6. (22.) III. 4. 17. (24.) I. 9. 29 (25.) VI. 3. 24. (28.) V. 5. 20; VI. 6. 36; V. 2. 15. (29.) I. 4. 7; 3. 2. (30.) II. 1. 4 IV. 3. 4.



9. Καὶ οὗτοι μὲν ἔμενον, οἱ δ' ἄλλοι ἐπορεύοντο. Νόμος γὰρ ἦν οὗτός σφισιν. Ταύτην δὴ τὴν πάροδον Κῦρός τε καὶ ἡ στρατιὰ παρήλθε, καὶ ἐγένοντο εἰσω τῆς τάφρου. Τούτῳ ἀπεθανέτην. Τοῦτο ἔστω. Καὶ κελεύει αὐτοὺς λέγειν ταῦτα τοῖς στρατιώταις, καὶ ἀναπείθειν ἔπεσθαι.

10. Τοσοῦτοι δ' εἰσὶ ποταμοί. Οὗτος μὲν δὴ τοιαῦτα εἶπε· μετὰ δὲ τοῦτον Κλέαρχος εἶπε τοσοῦτον. Τοιαύτην ἔχετε γνώμην περὶ ἐμοῦ. Καὶ οἱ στρατιῶται ταῦτα ἐβούλυντο. Οὗτος δὲ ὁ αὐτὸς κελεύει.

11. Καὶ ἄνεμος βορρᾶς ἐναντίος ἔπνει. Καὶ λέγετε, ὅταν βορρᾶς πνέῃ, ὡς καλοὶ πλοῖ εἰσιν. Εὖνοι ἦσαν. Ἡγεῖτο δ' αὐτῶν Ταμῶς Αἰγύπτιος ἐξ Ἐφέσου. Ἐπειδὴ δὲ ἔως ἐγένετο, διέβαινον τὴν γέφυραν. Ὡς τάχιστα ἔως ὑπέφαιναν, ἐθύνοντο. Ἦν οἱ θεοὶ ἴλεψ ὥσω.

## XI.

1. Ἡμεῖς ἐκεῖ πρὸς ταῦτα βουλευσόμεθα. Ἐπειδὰν ἐκείσε ἔλθωμεν, βουλευσόμεθα. Σὺ οὖν, πρὸς θεῶν, συμβούλευσον ἡμῖν. Οἱ Σκύθαι τοξόται ἐτόξευσαν. Ὁ Ἀναξίβιος ἔκλεισε τὰς πύλας. Ἡμᾶς Βυζαντίου ἀποκλείσει. Ἐκάλεσε τοὺς ἀγγέλους. Κλέαρχον δὲ καὶ εἰσω παρέκάλεσε σύμβουλον. Ἀκούσατε οὖν μου, πρὸς θεῶν. Ἡδιστ' ἂν ἀκούσαιμι.

2. Ἐπεμψέ με Ἀριαῖος. Πέμψατε αὐτοὺς δεῦρο. Συνέπεμψεν αὐτῇ στρατιώτας. Πρόξενος αὐτὸν μετέπεμψατο. Ἐψονται Κύρῳ. Ἐγὼ δὲ αὐτίκα ἤξω. Ἀλλὰ, μὰ τοὺς θεοὺς, οὐκ ἔγωγε αὐτοὺς διώξω. Ἐλείνος λέγει, ὅτι ἄξει αὐτοὺς πέντε ἡμερῶν εἰς χωρίον, ὅθεν ὄψονται θάλατταν. Διατρίβομεν τὴν τήμερον ἡμέραν. Οὐκ ἀμαχεῖ ταῦτ' ἐγὼ λήψομαι. Καὶ εἰς φυγὴν ἔτρεψε

(L. 1.) VI. 5. 4: V. 4. 33. (2.) I. 7. 16. (4.) II. 6. 30: I. 8. 17; 4. 11. (6.) II. 5. 18: I. 3. 14. (7.) VII. 6. 35. (8.) VII. 2. 2. (9.) VII. 3. 3. (10.) IV. 5. 3: V. 7. 7. (11.) II. 6. 20. (12.) I. 4. 2: II. 4. 24. (13.) IV. 3. 9. (14.) VI. 6. 32. (15.) I. 3. 20: VI. 1. 33. (16.) II. 1. 17. (17.) III. 4. 15: VII. 1. 36. (18.) VI. 6. 13. (19.) II. 3. 3: I. 6. 5. (20.) V. 7. 5. (21.) II. 5. 15. (22.) II. 4. 16; 5. 41. (23.) I. 2. 20 III. 1. 4. (24.) I. 4. 13: II. 1. 9. (25.) I. 4. 8: IV. 7. 20. (27.) IV. 6. 9. (28.) I. 7. 9 8. 24.

τοὺς ἑξακισχιλίους. Ἐπεμφεν ἡμᾶς ἡ στρατιὰ πρὸς σε, ὦ Κλέανδρε.

3. Εὐ τε λέγετε, καὶ ποιήσω ταῦτα. Ὁ δὲ αὐτῷ λέγει· “Μὴ ποιήσης ταῦτα.” Ἠγήσομαι δὲ αὐτὸς ἐγώ. Καὶ σοὶ αὖ δηλώσω, ὅθεν ἐγὼ περὶ σοῦ ἀκούω. Κύρον δὲ μεταπέμπεται ἀπὸ τῆς ἀρχῆς, ἧς αὐτὸν σατράπην ἐποίησεν. Ἐφονται ὑμῖν, καὶ πειράσσονται μιμῆσθαι. Ἐνταῦθα Τισσαφέρνης καὶ οἱ σὺν αὐτῷ καίειν ἐπεχείρησαν τὰς κώμας. Ἀλλὰ τούτους μὲν οἱ θεοὶ ἀποτίσαιτο. Ἀκούω, Δέξιππον λέγειν πρὸς Κλέανδρον, ὡς οὐκ ἂν ἐποίησεν Ἀγασίας ταῦτα, εἰ μὴ ἐγὼ αὐτὸν ἐκέλευσα.

4. Εἶπεν οὖν Σεύθης· “Ὅρθως τε λέγετε, καὶ ἐγὼ τῷ νόμῳ τῷ ὑμετέρῳ πείσομαι.” Ἐθῆρευεν ἀπὸ ἵππου, ὅποτε γυμνάσαι βούλοιο αὐτόν τε καὶ τοὺς ἵππους.

5. Ὁ δὲ πλοὺς ἔσται εἰς Ἡράκλειαν. Χαλεπὸν ἔσται καὶ μέιν καὶ ἀποπλεῖν· καὶ γὰρ ἐν τῇ γῇ ἄρχουσι Λακεδαιμόνιοι καὶ ἐν τῇ θαλάττῃ τὸν νῦν χρόνον.

6. Ἐκποριούσι τῇ στρατιᾷ μισθόν. Οὐ δυνήσεται ταχέως πορεύεσθαι· ἴσως δὲ καὶ τῶν ἐπιτηδείων σπανιεῖ. Ὡρα δὲ βουλευέσθαι, ὅπως ὡς κάλλιστα ἀγωνιούμεθα. Ὑμᾶς, ὅποταν γαλήνῃ ᾗ, ἐμβιβῶ. Οὐ μαχεῖται δέκα ἡμερῶν. Ἡσπάζετο αὐτόν, ὡς ἀποπλευσούμενος ἦδη.

7. Μυρίους ἔδωκε δαρειακοὺς. Κῦρος δ' εἶπεν, “Οὐκ ἄρα ἔτι μαχεῖται, εἰ ἐν ταύταις οὐ μαχεῖται ταῖς ἡμέραις· εἰ δ' ἀληθεύσης, ὑπισχνούμαί σοι δέκα τάλαντα.” Τοῦτο τὸ χυσιόν τότε ἀπέδωκεν, ἐπεὶ παρῆλθον αἱ δέκα ἡμέραι.

## XII.

1. Εἶχον δὲ θώρακας λινούς. Κήρῦκας ἔπεμφε περὶ σπονδῶν. Πρὸς τοὺς Θρᾶκας ἐπολέμησα. Ἡ γυνὴ αὐτὸν ἔπεισεν. Καὶ πέμπουσι Καλλίμαχον Ἀρκάδα.

(L. 1.) VI. 6. 20. (3.) VII. 1. 22; 1. 8. (4.) V. 6. 24. (5.) II. 5. 26; I. 1. 2. (7.) III. 1. 36. (8.) III. 5. 3. (9.) III. 2. 6. (10.) VI. 6. 15. (12.) VII. 3. 30. (13.) I. 2. 7. (16.) VI. 1. 33; 6. 13. (18.) V. 6. 19. II. 2. 12. (20.) IV. 6. 7. (21.) V. 7. 8; I. 7. 18. (22.) VII. 1. 8. (23.) I. 3. 3; 7. 18. (28.) IV. 7. 15; II. 3. 1. (30.) I. 3. 4; 2. 26. (30.) V. 6. 14.

Καὶ τοῦτο ἐννοήσατε, ὅτι ἐπὶ ταῖς θύραις τῆς Ἑλλάδος ἐσμέν. Τὰ δὲ ἄθλα ἦσαν στλεγγίδες χρυσαί. Ὅτε δὲ ταῦτα ἦν, σχεδὸν μέσαι ἦσαν νύκτες.

2. Δαρείου καὶ Παρυσάτιδος γίνονται παῖδες δύο, πρεσβύτερος μὲν Ἀρταξέρξης, νεώτερος δὲ Κῦρος. Ἐπεὶ δὲ ἡσθένει Δαρείος καὶ ὑπώπτευε τελευτὴν τοῦ βίου, ἐβούλετο τῷ παιδὶ ἀμφοτέρῳ παρεῖναι.

3. Ἐπλεον ἡμέραν καὶ νύκτα πνεύματι καλῷ. Τὸ δὲ στράτευμα ὁ σῆτος ἐπέλιπεν. Ἡδιστ' ἂν ἀκούσαιμι τὸ ὄνομα. Ἐπεὶ δὲ τοῦτο ἐγένετο, ἔρχονται πρὸς ἡμᾶς οἱ Κερασούντιοι, καὶ λέγουσι τὸ πρᾶγμα. Ταῖς ἄσπισι πρὸς τὰ δόρατα ἐδοῦπῃσαν. Τὸ γὰρ ἐπίχαρι οὐκ εἶχεν, ἀλλ' αἰὲ χαλεπὸς ἦν καὶ ὤμός.

4. Καὶ οἱ ἄλλοι μὲν λοχαγοὶ συνήλθον, οἱ μὲν σὺν ἡ πράγμασιν, οἱ δὲ ἄνευ πραγμάτων· οἱ δὲ Θράκες, ἐπεὶ εὐτύχησαν τοῦτο τὸ εὐτύχημα, συνεβόων τε ἀλλήλους, καὶ συνελέγοντο ἐρρωμένως τῆς νυκτός.

### XIII.

1. Ταῦτα ἐγὼ ἀπαγγελῶ. Ὁ δὲ πάλιν ἠρώτησε “Σπονδὰς ἢ πόλεμον ἀπαγγελῶ;” Ἐνταῦθα ἔμεινε 20 Κῦρος ἡμέρας τριάκοντα· καὶ ἦκε Κλέαρχος ὁ Λακεδαιμόνιος φυγὰς. Ταχύ τοι ὑμῖν ἀποκρινοῦμαι. Ἀπεκρίνατο Κλέαρχος. Καὶ ἐν ταύτῃ τῇ Ἀρμῆνῃ ἔμειναν οἱ στρατιῶται ἡμέρας πέντε. Οὐκ ἔμειναν τοὺς ὀπλίτας.

2. Καὶ ἀποβαίνουσιν εἰς Κάλπησ λιμένα, κατὰ μέσον 25 πῶς τῆς Θράκης. Οἱ δὲ Ἕλληνες σὺν γέλωτι ἐπὶ τὰς σκηναὺς ἦλθον. Καὶ λέγει, ὅτι δαρεικὸς ἐκάστω ἔσται μισθὸς τοῦ μηνός. Δαρεικὸν ἕκαστος οἶσει τοῦ μηνός ὑμῶν· λοχαγὸς δὲ τὸ διπλοῦν· στρατηγὸς δὲ τὸ τετραπλοῦν. Τμῶν δὲ τῶν Ἑλλήνων καὶ στέφανον ἐκάστω 30 χρυσοῦν δώσω.

(L. 1.) VI. 5. 23. (2.) I. 2. 10; III. 1. 33. (4.) I. 1. 1. (8.) VI. 1. 14; I. 5. 6. (9.) II. 5. 15. (10.) V. 7. 20. (11.) I. 8. 18. (12.) II. 6. 12. (14.) VI. 3. 6., (18.) II. 3. 24; I. 23. (19.) I. 2. 9. (21.) VI. 6. 34; II. 1. 22. (22.) VI. 1. 17. (23.) IV. 4. 20. (24.) VI. 2. 17. (25.) I. 2. 18. (26.) VII. 6. 1. (27.) II. 6. 7. (29.) I. 7. 7.

3. Δύο λόχοι τοῦ Μένωνος στρατεύματος ἀπώλοντο. Εὐθύς μεταπέμπεται ἐκ Χαλκηδόνος φρουρούς. Ἐγεμόνα αἰτεῖν Κύρον. Τῇ δὲ ὑστεραία ἄνευ ἡγεμόνος ἐπορεύοντο. Ἔλεγε δὲ Κλεάνωρ. Ἐνταῦθα δὴ Κύρου ἀποτεμένεται ἡ κεφαλὴ καὶ χεὶρ ἡ δεξιὰ. Ἐπεμψας πρὸς ἐμὲ, ὦ Σεύθη, εἰς Χαλκηδόνα πρῶτον Μηδοσάδην τουτονί. Καὶ ἐκέλευε Κλέαρχον μὲν τοῦ δεξιοῦ κέρως ἡγείσθαι, Μένωνα δὲ τὸν Θετταλὸν τοῦ εὐωνύμου· αὐτὸς δὲ τοὺς ἑαυτοῦ διέταξεν.

4. Πατέρα ἐμὲ ἐκαλεῖτε. Παρύσατις μὲν δὴ ἡ μήτηρ ὑπῆρχε τῷ Κύρῳ. Τὸν ἄνδρα ὀρώ. Ἐγὼ, ὦ ἄνδρες Ἕλληνες, γείτων οἰκῶ τῇ Ἑλλάδι. Ἐνταῦθα λέγεται Ἀπόλλων ἐκδεῖραι Μαρσύαν. Ζῇ ὁ ἀνὴρ. Ταῦτα οἱ στρατηγοὶ Κύρῳ ἀπήγγελλον· ὁ δ' ὑπέσχετο, ἀνδρὶ ἐκάστω δώσειν πέντε ἀργυρίου μνᾶς, ἐπὰν εἰς Βαβυλῶνα ἦκωσιν.

5. Τέτταρα στάδια διειχέτην τὸ φάλαγγε ἀπ' ἀλλήλων. Ὡ Κύρε, λέγουσί τινες. Ἐνυκτέρευσαν ἄσιτοι καὶ ἄνευ πυρός· καὶ ἐνταῦθά τινες ἀπώλοντο τῶν στρατιωτῶν. Στρουθὸν δὲ οὐδεὶς ἔλαβεν. Ἐποψαίαι μὲν ἦσαν, φανερά δὲ οὐδεμία ἐφαίνετο ἐπιβουλή. Οὐδεὶς ἡμάρτανεν ἀνδρός. Μηδεὶς ὑμῶν λεγέτω. Ἐδικήσαμεν τοῦτον οὐδέν.

6. Τίς οὕτω μαίνεται, ὅστις οὐ βούλεται σοι φίλος εἶναι; Πρὶν δῆλον εἶναι, ὅτι οἱ ἄλλοι Ἕλληνες ἀποκρινονται Κύρῳ. Μένων δὲ, πρὶν δῆλον εἶναι, τί ποιήσουσιν οἱ ἄλλοι στρατιῶται, πότερον ἔψονται Κύρῳ ἢ οὐ, συνέλεξε τὸ αὐτοῦ στράτευμα χωρὶς τῶν ἄλλων, καὶ ἔλεξε τάδε. Εἰπέ, τίνα γνώμην ἔχεις περὶ τῆς πορείας.

7. Δέξατε οὖν πρὸς με, τί ἐν νῷ ἔχετε, ὡς φίλον τε καὶ εὖνον, καὶ βουλόμενον κοινῇ σὺν ὑμῖν τὸν στολὸν ποιείσθαι. Αὐταὶ ἡρώτων αὐτοὺς, τίνες εἶεν. Σὺ οὖν, πρὸς θεῶν, συμβούλευσον ἡμῖν, ὅτι σοὶ δοκεῖ κάλλιστον

(L. 1.) I. 2. 25. (2.) VII. 1. 20: I. 3. 14. (3.) IV. 2. 24. (4.) II. 5. 39: I. 10. 1. (5.) VII. 2. 24. (6.) I. 7. 1. (9.) VII. 6. 38: I. 1. 4. (10.) I. 8. 26: II. 3. 18. (11.) I. 2. 8. (12.) V. 8. 10: I. 4. 13. (16.) I. 8. 17. (17.) I. 7. 5: IV. 5. 11. (19.) I. 5. 3: II. 5. 1. (30.) III. 4. 15. (21.) I. 3. 15: VII. 6. 22. (23.) II. 5. 12. (24.) I. 4. 14. (25.) I. 4. 13. (28.) II. 2. 10. (29.) III. 3. 2. (31.) IV. 5. 10: II. 1. 17.

καὶ ἄριστον εἶναι, καὶ ὃ σοι τιμὴν οἴσει εἰς τὸν ἔπειτα χρόνον. "Ο τι δὲ ποιήσοι, οὐ διεσήμηνεν. "Οτω δοκεῖ ταῦτα, ἀνατεινάτω τὴν χεῖρα.

8. Εἰ δέ τις ἄλλο ὁρᾷ βέλτιον, λεξάτω. "Ωστε τῆς ἡμέρας ὅλης διήλθον οὐ πλεόν πέντε καὶ εἴκοσι σταδίων, ἀλλὰ δεΐλης ἀφίκοντο εἰς τὰς κόμας. Πλείους ἢ δισχίλιοι. Κακίους εἰσὶ περὶ ἡμᾶς, ἢ ἡμεῖς περὶ ἐκείνους.

#### XIV.

1. Εἰσεδύοντο εἰς τοὺς πόδας οἱ ἱμάντες. "Ο δὲ Ξενοφῶν τὸν μὲν ἄρχοντα τῆς κόμης ταύτης σύνδειπνον ἐποίησато, καὶ θαρρύνει αὐτὸν ἐκέλευεν.

2. Πάντες οἱ πολῖται καὶ οἱ πρόσχωροι ἄνδρες καὶ γυναῖκες μετείχον τῆς ἐορτῆς. Ἐρχον δὲ τότε πάντων τῶν Ἑλλήνων οἱ Λακεδαιμόνιοι. Οὐ γὰρ ἦν χόρτος, οὐδὲ ἄλλο οὐδὲν δένδρον, ἀλλὰ ψιλὴ ἦν ἅπασα ἡ χώρα.

3. Ἀναβαίνει οὖν ὁ Κύρος, λαβὼν Τισσαφέρην ὡς φίλον. Οὗτος γὰρ καὶ τὴν πατρίδα κατασχύνει, καὶ πᾶσαν τὴν Ἑλλάδα, ὅτι Ἕλληνας ὡς τοιοῦτός ἐστιν. "Ο μὲν οὖν πρεσβύτερος παρὼν ἐτύγχανεν. Αἱ δὲ πέλται αὐτῶν ἄλλοτε καὶ ἄλλοτε διεφαίνοντο, χαλκαῖ οὖσαι. 20 Ἐπεὶ γὰρ ἡμέρα ἐγένετο, ἐπορεύοντο, ἐν δεξιᾷ ἔχοντες τὸν ἥλιον, λογιζόμενοι ἥξειν ἅμα ἡλίῳ δύνοντι εἰς κόμας τῆς Βαβυλωνίας χώρας. Ἀμα ἡλίῳ ἀνατέλλοντι κήρυκας ἔπεμψε περὶ σπονδῶν.

4. Ἀκούσας δὲ ταῦτα ὁ Φαλῖνος ἐγέλασεν. "Ο δὲ 25 Κύρος ὑπολαβὼν τοὺς φεύγοντας, συλλέξας στράτευμα, ἐπολιόρκει Μίλητον καὶ κατὰ γῆν καὶ κατὰ θάλατταν. Καὶ ὃς προσελθὼν τῷ Σεύθῃ δέεται, μὴ ἀποκτείναι τὸν παῖδα. "Ο δ' ἀνὴρ αὐτῆς λαγῶς ὥχετο θηράσων. Ἐξέπλει ὡς πολεμήσων τοῖς ὑπὲρ Χερρόνησου καὶ Περίνθου 30 Θραξίν.

(1.) L. 2.) II. 1. 23: III. 2. 38. (4.) III. 2. 38; 3. 11. (6.) I. 3. 7. (7.) I. 4. 8. (8.) IV 5. 14; 5. 23. (11.) V. 3. 9. (12.) VI. 6. 9. (13.) I. 5. 5. (15.) I. 1. 2. (16.) III. 1. 30 (17.) I. 1. 2. (18.) V. 2. 29. (20.) II. 2. 13. (22.) II. 3. 1. (24.) II. 1. 13: I. 1. 7 (27.) VII. 4. 8. (28.) IV. 5. 24: II. 6. 2.

5. Ταύτην μὲν οὖν τὴν ἡμέραν αὐτοῦ ἠυλίζοντο ἐπὶ τοῦ αἰγιαλοῦ πρὸς τῷ λιμένι. Τὸ δὲ χωρίον τοῦτο, ὃ καλεῖται Κάλπη λιμὴν, ἔστι μὲν ἐν τῇ Θράκῃ τῇ ἐν τῇ Ἀσίᾳ· ἀρξαμένη δὲ ἡ Θράκη αὕτη ἐστὶν ἀπὸ τοῦ στόματος τοῦ Πόντου μέχρι Ἑρακλείας, ἐπὶ δεξιὰ εἰς τὸν Πόντον εἰσπλέοντι.

6. Νικῶν τυγχάνει. Καὶ ἀριστῶντι τῷ Ξενοφῶντι προσέτρεχον δύο νεανίσκω. "Οστις τε ζῆν ἐπιθυμεί, πειράσθω νικᾶν· τῶν μὲν γὰρ νικῶντων τὸ κατακαίνειν, τῶν δὲ ἡττωμένων τὸ ἀποθνήσκειν ἐστίν. Καὶ ἔπεμψε τινα ἐρῶντα, ὅτι ξυγγενέσθαι αὐτῷ χρήζοι. Συλλαμβάνει Κῦρον ὡς ἀποκτενῶν.

7. Παρύσατις μὲν δὴ ἡ μήτηρ ὑπῆρχε τῷ Κύρῳ, φιλοῦσα αὐτὸν μᾶλλον ἢ τὸν βασιλεύοντα Ἀρταξέρξην. Τὸν δ' ἔμπροσθεν χρόνον ἐκ τῆς νικώσης ἔπραττον πάντα οἱ στρατηγοί.

8. Σὺν ὑμῖν, ὅτι ἂν δέῃ, πείσομαι. Ὁ δὲ εἶπεν, ὅτι σπείσασθαι βούλοιο.

## XV.

1. Ἐνταῦθα ἦσαν τὰ Βελέσνος βασιλεία, τοῦ Συρίας ἄρξαντος. Ἐπύαξα δὲ, ἡ Συεννέσιος γυνή, προτέρα Κύρου πέντε ἡμέραις εἰς Ταρσοὺς ἀφίκετο. Ἐτυχε δὲ διὰ μέσου ῥέων τοῦ χωρίου ποταμὸς Σελίνους· καὶ ἐν Ἐφέσῳ δὲ παρὰ τὸν τῆς Ἀρτέμιδος νεὼν Σελίνους ποταμὸς παρῥέει, καὶ ἰχθύες δὲ ἐν ἀμφοτέροις ἔνεισι καὶ κόγχα.

2. Ταῦτα δὲ τὰ θηρία οἱ ἵππεῖς ἐνίοτε ἐδίωκον. Δὴλον ἦν, ὅτι ἐγγὺς πού βασιλεὺς ἦν. Βασιλέα σε ἐποίησαν. Πορεύεται ὡς βασιλέα. Ὁ δ' Ὀρόντης, νομίσας ἐτοιμοὺς εἶναι αὐτῷ τοὺς ἵππεας, γράφει ἐπιστολὴν παρὰ βασιλέα. Καὶ ἐντεῦθεν Σεύθης πέμπει Ἀβροζέλμην τὸν ἑαυτοῦ ἐρμηνέα πρὸς Ξενοφῶντα, καὶ κελεύει αὐτὸν κατα-

(L. 1.) VI. 4. 1. (7.) II. 1. 8; IV. 3. 10. (8.) III. 2. 39. (10.) II. 5. 2. (11.) I. 1. 3 (13.) I. 1. 4. (15.) VI. 1. 18. (17.) I. 3. 5; IV. 4. 8. (19.) I. 4. 10. (20.) I. 2. 25. (21.) V. 3. 8. (25.) I. 5. 2; II. 3. 6. (26.) VII. 7. 22. (27.) I. 2. 4; 8. 3. (29.) VII. 8. 43

μείναι παρ' ἑαυτῷ. Σφενδονητῶν τε τὴν ταχίστην δεῖ καὶ ἱππέων.

3. Ἐπεὶ δὲ πάλιν ἦλθε, λέγει τὴν μαντείαν τῷ Σωκράτει. Καὶ ἤδη τε ἦν περὶ πλήθουςαν ἀγορὰν, καὶ ἔρχονται παρὰ βασιλέως καὶ Τισσαφέρνους κήρυκες· οἱ μὲν ἄλλοι βύρβαροι, ἦν δ' αὐτῶν Φαλῖνος εἰς Ἕλληνα, ὃς ἐτύγχανε παρὰ Τισσαφέρνει ὦν, καὶ ἐντίμως ἔχων. Ἄλλ' ἔπεσθε ἡγεμόνι τῷ Ἡρακλεῖ, καὶ ἀλλήλους παρακαλεῖτε ὀνομαστί. Ἐν τούτοις τοῖς χωρίοις οἱ Κρήτες χρησιμώτατοι ἐγένοντο· ἤρχε δὲ αὐτῶν Στρατοκλῆς Κρής. Οἱ στρατηγοὶ τῶν Ἑλλήνων ἐξένιζον τοὺς τῶν Σινωπέων πρέσβεις.

4. Ἐντεῦθεν δὲ ἐξελαύνει σταθμοὺς δύο, παρασύγγας δέκα, εἰς Θύμβριον, πόλιν οἰκουμένην. Ἐνταῦθα ἦν παρὰ τὴν ὁδὸν κρήνη ἡ Μίδου καλουμένη, τοῦ Φρυγῶν βασιλέως· ἐφ' ἣ λέγεται Μίδας τὸν Σάτυρον θηρεύσαι, οἶνφ κεράσας αὐτήν.

5. Ὁ Κῦρος ἀπέπεμπε τοὺς γιγνομένους δασμοὺς βασιλεῖ ἐκ τῶν πόλεων, ὧν Τισσαφέρνης ἐτύγχανεν ἔχων. Καὶ αὕτη αὖ ἄλλη πρόφασις ἦν αὐτῷ τοῦ ἀθροίζειν στρατεύμα. Ἐνταῦθα Κῦρος, Σιλᾶνὸν καλέσας, τὸν Ἀμβρακιώτην μάντιν, ἔδωκεν αὐτῷ δαρεικοὺς τρισχιλίους.

6. Ἦν δὲ τῆς χιόνος τὸ βάθος ὀργυιᾶ. Ἐνθα δὴ οἱ μὲν Καρδοῦχοι, ἐκλιπόντες τὰς οἰκίας, ἔχοντες καὶ γυναῖκας καὶ παῖδας, ἔφευγον ἐπὶ τὰ ὄρη. Τέλος δὲ εἶπεν. Εἶχον δὲ πάντες κράνη χαλκᾶ, καὶ χιτῶνας φοινίκους, καὶ κνημίδας.

7. Τούτου τὸ εὖρος δύο πλέθρα. Ἐνταῦθα ἦσαν τὰ Συεννέσιος βασιλεία, τοῦ Κιλικίων βασιλέως· διὰ μεσσης δὲ τῆς πόλεως ρεῖ ποταμὸς, Κύνδος ὄνομα, εὖρος δύο πλέθρων. Ἀπαγγέλλει, ὅτι φεύγουσιν ἀνὰ κράτος. Ἦν δὲ, ὅτε ἐτελεύτα, ἀμφὶ τὰ πεντήκοντα ἔτη. Ὅτε δὲ ἀπέθνησκεν, ἦν ἐτῶν ὡς τριάκοντα.

(L. 1.) III. 3. 16. (3.) III. 1. 7. (4.) II. 1. 7. (7.) VI. 5. 24. (9.) IV. 2. 28. (10.) V. 5. 25. (13.) I. 2. 13. (18.) I. 1. 8. (20.) I. 1. 7. (21.) I. 7. 18. (23.) IV. 5. 4; . 8. (25.) II. 3. 26. (28.) I. 2. 16. (28.) I. 2. 5; 2. 23. (31.) I. 10. 15; II. 6. 15. (32.) I. 6. 20.

8. Ἀγίας δὲ ὁ Ἀρκὰς, καὶ Σωκρίτης ὁ Ἀχαιοὺς, καὶ τούτῳ ἀπεθανέτην. Τούτων δὲ οὐθ' ὥς ἐν πολέμῳ κακῶν οὐδεὶς κατεγέλα, οὐτ' ἐς φιλίαν αὐτοὺς ἐμέμφετο· ἦσθην δὲ ἄμφω ἀμφὶ τὰ πέντε καὶ τριάκοντα ἔτη ἀπὸ γενεᾶς.

9. Ἐν δὲ ταῖς οἰκίαις ἦσαν αἶγες, οἶες, βόες, ὄρνιθες, καὶ τὰ ἔκγονα τούτων. Ἐνὶ δ' ἐν τῷ ἱερῷ χώρῳ καὶ λειμῶν καὶ ἄλση καὶ ὄρη δένδρα μυστὰ, ἱκανὰ καὶ σὺς καὶ αἶγας καὶ βῶς τρέφειν.

10. Ἐντεῦθεν τῇ ὑστεραίᾳ ἀναχόμενοι πνεύματι ἔπλεον καλῶ ἡμέρας δύο παρὰ γῆν. Καὶ παραπλέοντες ἐθαύρουν τὴν τ' Ἰασουίαν ἀκτὴν, ἐνθα ἡ Ἀργὼ λέγεται ὀρμίσασθαι, καὶ τῶν ποταμῶν τὰ στόματα.

11. Καὶ ἐν τούτῳ Κλέανδρος ἀφικνέεται, δύο τριήρεις ἔχων, πλοῖον δ' οὐδέν. Ἀλλὰ τὰυτὰ μὲν ψευδῆ ἦν. Ἐπεὶ δ' ἦσαν ἀφανεῖς, διῆλθε λόγος, ὅτι διώκει αὐτοὺς 15 Κῦρος τριήρεσιν. Οἱ πολέμιοι ἱππεῖς φεύγουσι κατὰ τοῦ πρηνοῦς. Ἐπὶ δὲ τὸ κατεργάζεσθαι ὧν ἐπιθυμοίη, συντομωτάτην ᾤετο ὁδὸν εἶναι διὰ τοῦ ἐπιιορκεῖν τε καὶ ψεύδεσθαι καὶ ἔξαπατᾶν· τὸ δ' ἀπλοῦν καὶ τὸ ἀληθὲς ἐνόμιζε τὸ αὐτὸ τῷ ἡλιθίῳ εἶναι. 20

12. Χαράδρα ἰσχυρῶς βαθεῖα. Αἱ δ' οἰκίαι ἦσαν κατ'ἀγειοι, τὸ μὲν στόμα ὥσπερ φρεᾶτος, κάτω δ' εὐρεῖαι. Καὶ ἦν δὲ τῇ ἀληθείᾳ ὑπὲρ ἡμῖν τοῦ ὅλου στρατεύματος Ἀρκάδες καὶ Ἀχαιοί. Κῦρος γὰρ ἔπεμπε βίκους οἴνου ἡμιδεεῖς πολλακίς, ὅποτε πάνυ ἡδὺν λάβοι, λέγων, ὅτι 25 “οὐπω δὴ πολλοῦ χρόνου τούτου ἡδίωνι οἶνῳ ἐπιτύχοι· τούτου οὖν σοι ἔπεμψε, καὶ δεῖταί σου, τήμερον τούτου ἐκπικεῖν σὺν οἷς μάλιστα φιλεῖς.”

13. Ἀριθμὸς δὲ συμπύσης τῆς ὁδοῦ τῆς ἀναβύσεως καὶ καταβύσεως, σταθμοὶ διακόσιοι δεκαπέντε, παρασύγγαι 30 χίλιοι ἑκατὸν πεντήκοντα πέντε, στάδια τρισμύρια τετρακισχίλια ἑξακόσια πεντήκοντα. Χρόνου πλῆθος τῆς ἀναβύσεως καὶ καταβύσεως, ἑνιαυτὸς καὶ τρεῖς μῆνες.

(L. 1.) II. 6. 30. (5.) IV. 5. 25. (6.) V. 3. 11. (9.) VI. 2. 1. (13.) VI. 6. 5. (14.) II. 4. 24. (15.) I. 4. 7. (16.) VI. 5. 31. (17.) II. 6. 22. (21.) V. 2. 3. IV. 5. 25 (23.) VI. 2. 10. (24.) I. 9. 25. (29.) VII. 8. 26.



## XVI.

1. Ἐντεῦθεν δὲ κατέβαιναν εἰς πεδίον μέγα καὶ καλὸν ἐπὶ ῥύτον, καὶ δένδρων παντοδαπῶν ἔμπλεον καὶ ἀμπέλων· πολὺ δὲ καὶ σίσαμον καὶ μελίην καὶ κέγχρον καὶ πυροὺς καὶ κριθὰς φέρει. Ὅρος δ' αὐτὸ περιέχει ὄχυρόν  
 5 καὶ ὑψηλὸν πάντῃ ἐκ θαλίττης εἰς θάλατταν.

2. Μετὰ ταῦτα Κῦρος ἐξελαύνει σταθμοὺς τέτταρας, παρασύγγας εἴκοσιν, ἐπὶ τὸν Χάλον ποταμὸν, ὄντα τὸ εὖρος πλέθρου, πλήρη δ' ἰχθύων μεγάλων καὶ πρᾶων, οὓς οἱ Σύριοι θεοὺς ἐνόμιζον, καὶ ἀδικεῖν οὐκ εἶων, οὐδὲ τὰς  
 10 περιστράας.

3. Οἱ δὲ στρατιῶται ὡς εἶδον τὸν Ξενοφῶντα, προσπίπτουσιν αὐτῷ πολλοὶ, καὶ λέγουσι· “Νῦν σοὶ ἔξεστιν, ὦ Ξενοφῶν, ἀνδρὶ γενέσθαι. Ἔχεις πόλιν, ἔχεις τριήρεις, ἔχεις χρήματα, ἔχεις ἄνδρας τοσοούτους. Νῦν ἂν, εἰ βού-  
 15 λαιο, σὺ τε ἡμᾶς ὀνήσῃς, καὶ ἡμεῖς σὲ μέγαν ποιήσῃμεν.”

4. Ἐδιάκρυε πολὺν χρόνον. Οἱ δὲ Καρδοῦχοι πυρὰ πολλὰ ἔκαιον κύκλῳ ἐπὶ τῶν ὀρέων. Καὶ ὕδωρ πολὺ ἦν ἐξ οὐρανοῦ. Στρατοπεδευομένων δ' αὐτῶν, γίγνεται τῆς νυκτὸς χιὼν πολλή.

5. Οὕτως ἀφίκοντο ἐπὶ τὸ στρατόπεδον πάντες σῶοι ὄντες. Ἦν δὲ τοῖς μὲν ὀφθαλμοῖς ἐπικούρημα τῆς χιόνος, εἴ τις μέλαν τι ἔχων πρὸ τῶν ὀφθαλμῶν πορεύοιτο. Ἐθύετο τῷ Διὶ τῷ Βασιλεῖ. Πέμψας Γλοῦν εἶπεν. Ἐνταῦθα ἦν πόλις ἐρήμη, μεγάλη, ὄνομα δ' αὐτῇ Κορ-  
 20 σωτή· περιεῖρετο δ' αὕτη ὑπὸ τοῦ Μάσκα κύκλῳ.

6. Ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο, παρασύγγας πεντεκαίδεκα, εἰς Ἴσσοις, τῆς Κιλικίας ἐσχάτην πόλιν ἐπὶ τῇ θαλίτῃ οἰκουμένην, μεγάλην καὶ εὐδαίμονα. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· καὶ Κύρῳ παρήσαν αἱ ἐκ  
 30 Πελοποννήσου νῆες, τριάκοντα καὶ πέντε, καὶ ἐπ' αὐταῖς ναύαρχος Πυθαγόρας Λακεδαιμόνιος. Ἠγεῖτο δ' αὐτῶν

(L. 1.) I. 2. 22. (6.) I. 4. 9. (11.) VII. 1. 21. (16.) I. 3. 2; IV. 1. 11. (17.) IV. 2. 2. (18.) IV. 4. 8. (20.) V. 2. 32. (21.) IV. 5. 13. (23.) VII. 6. 44; I. 4. 16. (24.) I. 5. 4. (26.) I. 4. 1.

Ταμὼς Αἰγύπτιος ἐξ Ἐφέσου, ἔχων ναὺς ἐτέρας Κύρου πέντε καὶ εἴκοσιν, αἷς ἐπολιόρκει Μίλητον, ὅτε Τισσαφέρνει φίλην ἦν, καὶ σὺνεπολέμει Κύρῳ πρὸς αὐτόν. Παρὴν δὲ καὶ Χειρίσοφος ὁ Λακεδαιμόνιος ἐπὶ τῶν νεῶν, μετὰ πεμπτος ὑπὸ Κύρου, ἐπτακοσίους ἔχων ὀπλίτας, ὧν ἑστρατήγει παρὰ Κύρῳ. Αἱ δὲ νῆες ὥρμουν παρὰ τὴν Κύρου σκηνήν.

## XVII.

1. Ἐντεῦθεν δ' ἐπορεύθησαν οἱ Ἕλληνες διὰ Μακρωνων σταθμοὺς τρεῖς, παρασύγγας δέκα· τῇ πρώτῃ δὲ ἡμέρᾳ ἀφίκοντο ἐπὶ τὸν ποταμόν, ὃς ὠριζε τὴν τῶν Μακρώνων καὶ τὴν τῶν Σκυθινῶν. Τούτῳ τῷ τρόπῳ ἐπορεύθησαν σταθμοὺς τέτταρας· ἡνίκα δὲ τὸν πέμπτον ἐπορεύοντο, εἶδον βασιλείον τι, καὶ περὶ αὐτὸ κώμας πολλὰς. Οὐδ' ἄλλος δὲ τῶν Ἑλλήνων ἐν ταύτῃ τῇ μάχῃ ἔπαθεν οὐδεὶς οὐδὲν, πλὴν ἐπὶ τῷ εὐωνύμῳ τοξευθῆναι τις ἐλέγετο. 15

2. Κατεπέμφθη ὑπὸ τοῦ πατρὸς σατράπης Λυδίας. Πάνυ ὀλίγοι ἀμφ' αὐτὸν κατελείφθησαν. Ἐντεῦθεν ἄνθρωποι μὲν πάνυ ὀλίγοι ἐλήφθησαν, βόες δὲ καὶ ὄνοι πολλοὶ καὶ πρόβατα. Συλληφθήσεται.

3. Τοιγαροῦν κράτιστοι δὴ ὑπηρεταὶ παντὸς ἔργου Κύρῳ ἐλέχθησαν γενέσθαι. Τί πραχθήσεται; Ὁ δὲ Κλέαρχος ἀκούσας ἐταράχθη σφόδρα καὶ ἐφοβεῖτο. Ετάχθησαν οὖν ἐπὶ τεττάρων· εἶχε δὲ τὸ μὲν δεξιὸν Μένων καὶ οἱ σὺν αὐτῷ, τὸ δ' εὐώνυμον Κλέαρχος καὶ οἱ ἐκείνου, τὸ δὲ μέσον οἱ ἄλλοι στρατηγοί. 21

4. Πολλάκις δὲ χῆνας ἡμιβρώτους ἔπεμπε, καὶ ἄρτων ἡμίσεα, καὶ ἄλλα τοιαῦτα, ἐπιλέγειν κελεύων τὸν φέροντα· “Τούτοις ἦσθη Κύρος· βούλεται οὖν καὶ σὲ τούτων γεύσασθαι.” Ἡναγκάσθην διώκειν. Θώρακες αὐτοῖς ἐπορίσθησαν. 24

5. Καὶ λέγεται δεηθῆναι ἢ Κίλισσα Κύρου, ἐπιδιᾶξαι

(L. 8.) IV. 8. 1. (11.) I\*. 4. 23. (14.) I. 3. 20. (16.) I. 9. 7. (17.) I. 8. 25; IV. 7. 14. (19.) VII. 2. 14. (20.) 9. 13. (21.) VII. 6. 8; II. 4. 18. (23.) I. 2. 15. (26.) I. 9. 26. (29.) III. 3. 12, 3. 20. (31.) I. 2. 11.

τὸ στράτευμα αὐτῇ. Ὁ Κλέαρχος οὐκ ἤθελεν ἀποσπᾶσαι ἀπὸ τοῦ ποταμοῦ τὴ δεξιὸν κέρας, φοβούμενος μὴ κυκλωθεῖν ἐκαστὸν αὐτῶν· τῷ δὲ Κύρῳ ἀπεκρίνατο, ὅτι αὐτῶ μέλοι, ὅπως καλῶς ἔχοι. Καὶ κατεκαύθη πᾶσα ἡ πόλις.

6. Δείσαντες μὴ ἀποκλεισθείησαν, φεύγουσιν ἀνὰ κρύπτους. Ἀναμνήσθητε γάρ, ἐν ποίοις τισὶ πράγμασιν ὄντες ἐτυγχάνετε. Τότε δὴ καὶ ἐγνώσθη, ὅτι οἱ βίρβαροι τὸν ἄνθρωπον ὑποπέμψαιεν.

7. Ἐντεῦθεν ὁ Ἡρακλείδης ἠχθέσθη τε, καὶ ἔδεισε μὴ ἐκ τῆς Σεύθου φιλίας ἐκβληθείη. Οἱ μὲν δὲ στρατηγοὶ οὕτω ληφθέντες, ἀνήχθησαν ὡς βασιλέα, καὶ ἀποτμηθέντες τὰς κεφαλὰς ἐτελεύτησαν.

8. Φαρναβάζῳ παραδοθήσεται. Καὶ ὅτε ἔξ Ἐφέσου δὲ ὥρματο Κύρῳ συσταθισόμενος, αἰτὸν ἀνεμιμνήσκετο ἑαυτῷ δεξιὸν φθεγγόμενον.

9. Τῇ ὑστεραίᾳ οὐκ ἐφάνησαν οἱ πολέμιοι, οὐδὲ τῇ τρίτῃ. Φάνητε τῶν λοχαγῶν ἄριστοι. Οἱ δὲ στρατιῶται συλλεγέντες ἐβουλευόντο, τὴν λοιπὴν πορείαν πότερον κατὰ γῆν ἢ κατὰ θάλατταν χρῆ πορευθῆναι ἐκ τοῦ Πόντου. Ἐβουλευόμεθα ξὺν τοῖς Κερασουντίοις, ὅπως ἂν ταφείησαν οἱ τῶν Ἑλλήνων νεκροί.

10. Ἐπεὶ δὲ ἦσαν ἐπὶ ταῖς θύραις ταῖς Τισσαφέρνους, οἱ μὲν στρατηγοὶ παρεκλήθησαν εἰσω, Πρόξενος Βοιώτιος, Μένων Θετταλὸς, Ἀγίας Ἀρκὰς, Κλέαρχος Λάκων, Σωκράτης Ἀχαιὸς· οἱ δὲ λοχαγοὶ ἐπὶ ταῖς θύραις ἔμενον. Οὐ πολλῷ δὲ ὕστερον, ἀπὸ τοῦ αὐτοῦ σημείου, οἱ τ' ἔνδον ξυνελαμβάνοντο, καὶ οἱ ἔξω κατεκόπησαν.

## XVIII.

1. Ὁ μὲν ἀνὴρ τοιαῦτα μὲν πεποίηκε, τοιαῖ-α δὲ λεγεί. Οἱ γὰρ πολέμιοι ἀνατεθαῤῥήκασιν. Οἱ δὲ πολέμιοι ἐπιθῶρκήκασί τε, καὶ τὰς σπονδὰς καὶ τοὺς ὅρκους λελύκασιν. Ἐγὼ σε, ὦ Φαλίνε, ἄσμενος ἐώρακα, οἶμαι

(L. 1.) I. 8. 13. (4.) V. 2. 27. (5.) IV. 3. 21. (6.) VII. 6. 21. (7.) II. 4. 22 (9.) VII. 5. 6. (10.) II. 6. 1. (13.) VII. 2. 14: VI. 1. 23. (16.) III. 4. 37. (17.) III. 1. 24 VI. 2. 4. (20.) V. 7. 20. (22.) II. 5. 31. (25.) I. 6. 9. (27.) VI. 4. 12: III. 2. 10. (31.) II. 1. 16.

δὲ καὶ οἱ ἄλλοι πάντες. Κῦρος δὲ, ἔχων οὓς εἶρηκα, ἤρματο ἀπὸ Σάρδεων. Ἡ μὲν γὰρ εὐταξία σώζειν δοκεῖ, ἡ δὲ ἀταξία πολλοὺς ἤδη ἀπολώλεκεν.

2. Ἀπολελοίπασιν ἡμᾶς Ξενίας καὶ Πασίων. Βασιλεὺς νικᾶν ἡγεῖται, ἐπεὶ Κῦρον ἀπέκτονεν. Καὶ στήλη ἕστηκε παρὰ τὸν ναόν, γράμματα ἔχουσα. Εἰσὶ μὲν γὰρ ἤδη ἐγγὺς αἱ Ἑλληνίδες πόλεις· τῆς δὲ Ἑλλάδος Λακεδαιμόνιοι προεστίκασιν. Προηγείσθε τὴν πρὸς τοὺς ἐναντίους, ὥς μὴ ἐστήκωμεν, ἐπεὶ ὤφθημεν καὶ εἶδομεν τοὺς πολεμίους. 10

3. Ἐνθα δὲ προσέρχεται τῷ Ξενοφῶντι τῶν πελτατῶν τις ἀνὴρ, Ἀθήνησι φύσκων δεδουλευκέναι, λέγων, ὅτι γιγνώσκω τὴν φωνὴν τῶν ἀνθρώπων. Πρὶν δὲ πεντεκαίδεκα στάδια διεληλυθέναι, ἐνέτυχον ἤδη νεκροῖς.

4. Μετὰ ταῦτα οὔτε ζῶντα Ὀρόντην οὔτε τεθνηκότα οὐδεὶς εἶδε πώποτε, οὐδ' ὅπως ἀπέθανεν οὐδεὶς εἰδὼς ἔλεγεν· εἰκαζον δὲ ἄλλοι ἄλλως· τύφος δὲ οὐδεὶς πώποτε αὐτοῦ ἐφάνη. Ἀκούσας ταῦτα ὁ Κλέανδρος εἶπεν, ὅτι Δέξιππον μὲν οὐκ ἐπαινοίη, εἰ ταῦτα πεποιηκὼς εἴη. Τῇ δ' ὕστεραία ἦκεν ἄγγελος λέγων, ὅτι λελοιπῶς εἴη Σύνε- νεσις τὰ ἄκρα, ἐπεὶ ἦσθετο ὅτι τὸ Μένωνος στράτευμα ἤδη ἐν Κιλικίᾳ ἦν εἰσω τῶν ὁρέων. Πᾶντες δὲ ὤντο ἀπολωλέναι, ὥς ἐαλωκυίας τῆς πόλεως. Ἀμα δὲ τῇ ἡμέρᾳ εἰκὸς τοὺς πολεμίους ἦξεν.

5. Τοὺς τε πολεμίους ἐπεποιήκεσαν θρασυτέρους. Εἰ- λήφεσαν πρόβατα πολλά. Ἐτεόνικος εἰστήκει παρὰ τὰς πύλας. Καὶ Χειρίσοφος μὲν ἤδη τετελευτήκει, φάρμακον πιὼν, πυρέττων· τὰ δ' ἐκείνου Νέων ὁ Ἀσιναῖος παρέλαβεν. Καὶ ἄλλος ἀναβεβήκει, καὶ ἠλώκει τὸ χωρίον, ὥς ἐδόκει. Συνεβούλευσεν οὖν αὐτῷ θύεσθαι καθὰ εἰώθει. Χιτωνίσκους δὲ ἐνεδεδύκεσαν ὑπὲρ γονάτων.

6. Πάνθ' ἡμῖν πεποιήται. Ὡ θυμασιώτατε ἄνθρω-

(L. 1.) I. 2. 5. (2.) III. 1. 34. (4.) I. 4. 8; II. 1. 11. (5.) V. 3. 13. (6.) VI. 6. 12. 8.) VI. 5. 10. (11.) IV. 8. 4. (13.) VI. 5. 5. (15.) I. 6. 11. (18.) VI. 6. 25. 19.) I. 2. 21. (22.) VII. 1. 19. (23.) III. 1. 13. (25.) V. 4. 18; VI. 6. 5. (26.) VII. 1. 12. (27.) VI. 4. 11. (29.) V. 2. 15. (30.) VI. 8. 1. (31.) V. 4. 13. (32.) I. 8. 12; III. 1. 27.

πε, σύ γε οὐδὲ ὄρων γιγνώσκεις, οὐδὲ ἀκούων μέμνησαι.  
 "Ὅπως οὖν ἔσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίας, ἧς κέκτη-  
 σθε, καὶ ὑπὲρ ἧς ὑμᾶς ἐγὼ εὐδαιμονίζω. "Ὅστις τε ὑμῶν  
 τοὺς οἰκείους ἐπιθυμῇ ἰδεῖν, μεμνήσθω ἀνὴρ ἀγαθὸς εἶναι.  
 οὐ γὰρ ἔστιν ἄλλως τούτου τυχεῖν· ὅστις τε ζῆν ἐπιθυ-  
 μεῖ, πειράσθω νικᾶν.

7. Ὁμολογεῖς οὖν, περὶ ἐμέ ἄδικος γεγενῆσθαι; "Ὡστε  
 ἔγωγε, ἐξ ὧν ἀκούω, οὐδένα κρίνω ὑπὸ πλειόνων πεφιλῆ-  
 σθαι οὔτε Ἑλλήνων οὔτε βαρβάρων. Νῦν μὲν ἡμᾶς  
 10 ὑπάγεται μένειν, διὰ τὸ διεσπάρθαι αὐτῷ τὸ στράτευμα.

8. Αἱ δὲ κῶμαι, ἐν αἷς ἐσκήνουν, Παρυσάτιδος ἦσαν,  
 εἰς ζώνην δεδομένοι. Μετὰ ταῦτα περιέμενον Τισσαφέρ-  
 νην οἷ τε Ἑλληνας καὶ Ἀριαῖος, ἐγγὺς ἀλλήλων ἐστρατο-  
 πεδευμένοι, ἡμέρας πλείους ἢ εἴκοσιν. Οὗτος δὲ τεταγμέ-  
 15 νος ἐτύχανεν ἐπὶ τῷ εὐνύμφ, τοῦ ἵππικου ἄρχων· ὡς  
 δ' ᾔσθητο Κῦρον πεπτωκότα, ἔφυγεν. Ἐπειδὴ δὲ ἕως  
 ἐγένετο, διέβαινον τὴν γέφυραν, ἐξευγμένην πλοίοις τριά-  
 κοντα καὶ ἐπτά.

9. Ἐγὼ αὐτὸν εἶδον, ὥσπερ Λυδὸν, ἀμφοτέρα τὰ ὦτα  
 20 τετρυπημένον. Ἀμα δ' ἔδειξε συντετριμμένους ἀνθρώπους  
 καὶ σκέλη καὶ πλευράς. Πορευόμενοι δ' ἐντυγχάνουσι  
 λόφῳ ὑπὲρ τῆς ὁδοῦ κατειλημμένῳ ὑπὸ τῶν πολεμίων, οὓς  
 ἢ ἀποκόψαι ἦν ἀνάγκη, ἢ διεξεῦχθαι ἀπὸ τῶν ἄλλων  
 Ἑλλήνων.

10. Καὶ ἐπεὶ ἤχθησαν παρὰ Ξενοφῶντα, ἐρωτᾷ αὐ-  
 25 τοὺς, εἴ που ᾔσθηται ἄλλου στρατεύματος ὄντος Ἑλλη-  
 νικοῦ. Οἱ δὲ ἔλεγον πάντα τὰ γεγενημένα, καὶ νῦν ὅτι  
 πολιορκοῦνται ἐπὶ λόφου, οἱ δὲ Θράκες πάιντες περικέκυ-  
 κλωμένοι εἶεν αὐτούς.

11. Ἐτετίμητο γὰρ ὑπὸ Κύρου δι' εὐνοίαν τε καὶ  
 30 πιστότητα. Αἱ οἰκίαι κύκλῳ περιεσταύρωντο μεγάλοις  
 σταυροῖς τῶν προβύτων ἕνεκα. Οἱ γὰρ μάντις ἀποδε-  
 δειγμένοι ἦσαν, ὅτι μάχη μὲν ἔσται, τὸ δὲ τέλος καλὸν

(L. 2.) I. 7. 3. (3.) III. 2. 39. (7.) I. 6. 8; 9. 28. (9.) II. 4. 3. (11.) I. 4. 9. (12.)  
 II. 4. 1. (14.) I. 9. 31. (16.) II. 4. 24. (19.) III. 1. 31. (20.) IV. 7. 4. (21.) IV. 2  
 10. (25.) VI. 3. 10. (30.) I. 8. 29. (31.) VII. 4. 14. (32.) V. 2. 9.

τῆς ἐξόδου. Αἱ πύλαι ἐκέκλειντο, καὶ ἐπὶ τῶν τειχῶν ὄπλα ἐφαίνετο.

12. Ἐντεῦθεν διέπλευσαν εἰς Λάμψακον· καὶ ἀπαντᾷ τῷ Ξενοφῶντι Εὐκλείδης μάντις Φλιάσιος, ὁ Κλεαγόρου υἱὸς τοῦ τὰ ἐνύπνια ἐν Λυκείῳ γεγραφότος. Οὗτος συνήδετο τῷ Ξενοφῶντι, ὅτι ἐσέσωστο· καὶ ἡρώτα αὐτὸν, πόσον χρυσίον ἔχει.

13. Καὶ ἅμα ταῦτα ποιούντων ἡμῶν εὐθὺς Ἀριαῖος ἀφεστήξει· ὥστε φίλος ἡμῖν οὐδεὶς λελείψεται. Εἰ γάρ τινα ἀλλήλοις μάχην συνάψετε, νομίζετε, ἐν τῇδε τῇ ἡμέρᾳ· ἐμέ τε κατακεκόψεσθαι, καὶ ὑμᾶς οὐ πολὺ ἐμοῦ ὕστερον.

## XIX.

1. Οἱ μὲν μετὰ Ἀριαίου οὐκέτι ἴστανται, ἀλλὰ φεύγουσιν. Ἀλλὰ μὴν καὶ τοῦτό γε ἐπίστασθε, ὅτι βορέας μὲν ἔξω τοῦ Πόντου εἰς τὴν Ἑλλάδα φέρει, νότος δὲ εἰσὼ εἰς Φᾶσιν· καὶ λέγετε, ὅταν βορρᾶς πνέῃ, ὡς καλοὶ πλοῖα εἰσιν εἰς τὴν Ἑλλάδα. Ἀλλ' ἐγὼ φημι, ταῦτα μὲν φλυαρίας εἶναι. Καὶ ἰᾶσθαι αὐτὸς τὸ τραῦμά φησιν. Ἀμα δὲ τῇ ἡμέρᾳ συνελθόντες οἱ στρατηγοὶ ἐθαύμαζον, ὅτι Κῦρος οὔτε ἄλλον πέμπει σημανοῦντα, ὅ τι χρὴ ποιεῖν, οὔτε αὐτὸς φαίνοιτο.

2. Τῶν δὲ Μένωνος στρατιωτῶν ξύλα σχίζων τις, ὡς εἶδε τὸν Κλέαρχον διελαύνοντα, ἴησι τῇ ἀξίνῃ. Ἦν οὖν σωφρονῆτε, τοῦτον τάναντία ποιήσετε, ἢ τοὺς κύνας ποιούσι· τοὺς μὲν γὰρ κύνας τοὺς χαλεποὺς τὰς μὲν ἡμέρας διδέασι, τὰς δὲ νύκτας ἀφιάσι· τοῦτον δὲ, ἦν σωφρονῆτε, τὴν νύκτα μὲν δήσετε, τὴν δὲ ἡμέραν ἀφήσετε.

3. Δίδωσι δὲ αὐτῷ Κῦρος μυρίους δαρεικοὺς. Καὶ τὸν ἡγεμόνα δήσαντες παραδιδόασιν αὐτοῖς.

4. Ἀλλήλοις συμμιγνύασιν. Καὶ αὐτόν τε τὸν Σμίκρητα ἀποκτιννύασι, καὶ τοὺς ἄλλους πάντας. Τὰ σημεῖα δεικνύουσι τῆς καταβάσεως. Τοῦτο δὲ λέγοντος

(L. 1.) VI. 2. 8. (3.) VII. 8. 1. (8.) II. 4. 5. (9.) I. 5. 16. (12.) I. 10. 1. (13.) V. 7. 7. (16.) I. 3. 18. (17.) I. 8. 26: II. 1. 2. (21.) I. 5. 12. (22.) V. 3. 24. (27.) II. 6. 4: IV. 2. 1. (29.) IV. 6. 24: VI. 3. 5. (30.) VI. 2. 2. (31.) III. 2. 4.

αυτοῦ, πτάρνυται τις· ἀκούσαντες δ' οἱ στρατιῶται, πάντες μὲν ὁρμῇ προσεκύνησαν τὸν θεόν.

5. Κραυγῇ πολλῇ ἐπιάσιν. Ἡμεῖς, ἦν σωφρονώμεν ἅπιμεν ἐντεῦθεν ἐκ τῆς τούτων ἐπικρατείας. Ἐξαγγέλῃ τις τῷ Ξενοφῶντι, ὅτι, εἰ εἴσεισι, συλληφθήσεται.

6. Κῦρος δὲ, ψιλὴν ἔχων τὴν κεφαλὴν, εἰς τὴν μάχην καθίστατο. Οὐκ ἐδύνατο καθεύδειν. Ἐντεῦθεν ἐπορεύοντο ὡς ἐδύναντο τάχιστα. Ἐκ τούτου Ξενοφῶν ἀνίσταται, ἐσταλμένος ἐπὶ πόλεμον ὡς ἐδύνατο κάλλιστα.  
10 “Ἐρώτα τοίνυν,” ἔφη, “αὐτοὺς, τί ἀντιτετάχεται, καὶ χρήσουσιν ἡμῖν πολέμιοι εἶναι.” Ὡς αὐτὸς ἔφησθα. Ταῦτα εἰπὼν, ἐπῆρετο τὸν Μηδοσάδην, εἰ ἀληθῆ ταῦτ' εἶη· ὁ δ' ἔφη. Ἐπῆρετο αὐτὸν, εἰ ὀπλιτεύοι· οὐκ ἔφη.

7. Οὐκέτι ἐπετίθεντο οἱ πολέμιοι τοῖς καταβαίνουσι, 15 δεδοικότες μὴ ἀποτμηθείσαν. Ῥίψαντες γὰρ τοὺς πορφυροῦς κἀνδύς, ὅπου ἔτυχεν ἕκαστος ἐστηκώς, ἴεντο, ὥσπερ ἂν δράμοι τις περὶ νίκης. Καὶ τῷ κωμάρχει ἐδίδοσαν λαμβάνειν, ὅ τι βούλοιο. Καὶ μισθὸν μὲν οὐκ ἐδίδου ὁ Ἀναξίβιος. Μετὰ ταῦτα ἐδίδοδοι λέγειν τῷ βουλομένῳ.

8. Καὶ ἀποτεμόντες τὰς κεφαλὰς τῶν νεκρῶν, ἐπεδείκνυσαν τοῖς τε Ἕλλησι καὶ τοῖς ἐαυτῶν πολεμίοις, καὶ ἅμα ἐχόρευον, νόμφ τινι ἄδοντες. Ἦν δὲ χιὼν πολλή, καὶ ψυχὸς οὕτως ὥστε τὸ ὕδωρ, ὃ ἐφέροντο ἐπὶ δειπνον, ἐπίγνυτο. Οὐδεὶς ἀπῆει πρὸς βασιλέα. Ἰμεῖς δὲ οὐκ ἦτε 25 εἰς τήνδε τὴν χώραν.

9. Οἱ δὲ πολέμιοι, ὡς ἥρξαντο θεῖν, οὐκέτι ἔστησαν, ἀλλὰ φυγῇ ἄλλος ἄλλῃ ἐτράπετο. Καὶ ἅμα ταῦτ' εἰπὼν ἀνέστη. Κῦρος δ' οὖν ἀνέβη ἐπὶ πὰ ὄρη. Ὡς δ' ἀνέβησαν, θύσαντες καὶ τρόπαιον στησάμενοι, κατέβησαν εἰς 30 τὸ πεδῖον, καὶ εἰς κώμας πολλῶν καὶ ἀγαθῶν γεμούσας ἦλθον. Ἀφίκοντο εἰς τὰς κώμας· καὶ ἰατροὺς κατέστησαν ὀκτῶ, πολλοὶ γὰρ ἦσαν οἱ τετρωμένοι.

(1., 3.) I. 7. 4: VII. 6. 42. (4.) VII. 2. 14. (6.) I. 8. 6. (7.) III. 1. 11; 4. 44. (8.) III. 2. 7. (10.) IV. 8. 5. (11.) VII. 7. 9. (12.) VII. 2. 25. (13.) V. 8. 5. (14.) III. 4. 29. (15.) I. 5. 8. (17.) IV. 5. 32. (18.) VII. 1. 7. (19.) VII. 3. 13. (20.) V. 4. 17. (22.) VII. 4. 3. (24.) I. 9. 29: VII. 7. 6. (26.) IV. 8. 19. (27.) III. 1: 47. (28.) I. 2. 22: IV. 6. 27. (31.) III. 4. 30.

10. Οἱ δὲ ὀπλῖται ἔθεντο τὰ ὄπλα. Τοῖς τελευταίοις ἐπέθεντο, καὶ ἀπέκτεινάν τινας. Ἐπειδὴ δὲ ἡ θυσία ἐγένετο, τὰ δέρματα παρέδωσαν τῷ Δρακοντίῳ. Ἐπεὶ δὲ ταῦτα ἐκηρύχθη, ἔγνωσαν οἱ στρατιῶται, ὅτι κενὸς ὁ φόβος εἶη, καὶ οἱ ἄρχοντες σώωι. Καὶ ἵπποι ἤλωσαν εἰς εἴκοσι, καὶ ἡ σκηνὴ ἡ Τιριβύζου εὐλώ. Κῦρός τε καταπηδήσας ἀπὸ τοῦ ἄρματος, τὸν θῶράκα ἐνέδν.

11. Κῦρος δὲ, συγκαλέσας τοὺς στρατηγούς, εἶπεν· “Ἀπολελοιπάσιν ἡμᾶς Ξενίας καὶ Πασίων· ἀλλ’ εὖ γε μέντοι ἐπιστάσθωσαν, ὅτι οὔτε ἀποδεδράκᾱσιν, οἶδα γὰρ ὅπη οἴχονται· οὔτε ἀποπεφεύγᾱσιν, ἔχω γὰρ τριήρεις, ὥστε ἐλεῖν τὸ ἐκείνων πλοῖον.”

12. Ξενοφῶν δ’ ἐπεὶ εἶδε Χαρμῖνον καὶ Πολύνικον, “Ταῦτα,” ἔφη, “καὶ σέσωσται δι’ ὑμᾶς τῇ στρατιᾷ, καὶ παραδίδωμι αὐτὰ ἐγὼ ὑμῖν· ὑμεῖς δὲ διαθέμενοι διάδοτε τῇ στρατιᾷ.” Ἴθι δὴ, ἀναμνήσθητι, πῶς μέγα ἡγοῦ τότε καταπράξασθαι, ἃ νῦν καταστρεψάμενος ἔχεις. Νῦν μὲν οὖν ἄπιε, καταλιπόντες τόνδε τὸν ἄνδρα· ὅταν δ’ ἐγὼ κελεύσω, πάρεστε πρὸς τὴν κρίσιν. Ἀλλὰ ἰόντων, εἰδότες ὅτι κακίους εἰσὶ περὶ ἡμᾶς, ἢ ἡμεῖς περὶ ἐκείνους. x

13. Ὡς δ’ ἦν ἡλῖος ἐπὶ δυσμαῖς, ἀνέστησαν οἱ Ἕλληνες, καὶ εἶπον, ὅτι ὥρα νυκτοφύλακας καθιστάναι, καὶ σύνθημα παραδιδόναι. Καὶ τελευτῶν ἐχαλέπαινε· οἱ δὲ σφάττειν ἐκέλευον· οὐ γὰρ ἂν δύνασθαι πορευθῆναι. Τὸ δὲ στράτευμα ὁ σῖτος ἐπέλιπε, καὶ πρίασθαι οὐκ ἦν, εἰ μὴ ἐν τῇ Λυδία ἀγορᾷ, ἐν τῷ Κύρου βαρβαρικῷ. Ἐγὼ οὖν φημι, ὑμᾶς χρῆναι διαβῆναι τὸν Εὐφράτην ποταμὸν.

14. Καὶ τοὺς τῶν Ἑλλήνων στρατηγούς ἐκέλευεν ὀπλίτας ἀγαγεῖν, τούτους δὲ θέσθαι τὰ ὄπλα περὶ τὴν αὐτοῦ σκηνήν. Τὴν δίκην ἔφη χρῆζειν ἐπιθεῖναι αὐτῷ. x Οὐκ ἤθελε τοὺς φεύγοντας προέσθαι.

15. Ἐνταῦθα ἀφικνεῖται Ἐπύαξα, ἡ Συεννέσιος γυνή, τοῦ Κιλικίων βασιλέως, παρὰ Κύρον· καὶ ἐλέγετο Κύρῳ

(L. 1.) V. 2. 19: IV. 1. 10. (2.) IV. 8. 26. (3.) II 2. 21. (5.) IV. 4. 21. (6.) I. 8. 3. (9.) I. 4. 3. (13.) VII. 7. 56. (16.) VII. 7. 27. (17.) VI. 6. 26. (19.) I. 4. 8. (21.) VII. 3. 34. (23.) IV. 5. 16. (24.) I. 5. 6. (26.) I. 4. 14. (29.) I. 6. 4. (30.) I. 3. 20. (31.) I. 9. 9. (32.) I. 2. 12.



δούναι χρήματα πολλά. "Ωστε ὦρα καὶ σοὶ ἐπιδείκνυσθαι τὴν παιδείαν. Τίς γὰρ ἐθελήσει κήρυξ ἰέναι, κήρυκας ὑπεκτονῶς; Αὐτὸς δὲ οὐκ ἔφη ἰέναι.

16. Διελέγοντό τε ἑαυτοῖς, καὶ ἐγέλων ἐφ' ἑαυτοῖς καὶ ὠρχοῦντο ἐφιστάμενοι, ὅπου τύχοιεν, ὥσπερ ἄλλοις ἐπιδεικνύμενοι. Καὶ ἀναβάντες ἐπὶ τοὺς ἵππους, ὥχοντο ἀπελαύνοντες εἰς τὸ ἑαυτῶν στρατόπεδον. Καὶ δέδοικα, μὴ συστάντες ἀθρόοι ποῖν κακόν τι ἐργάσωνται οἱ πολέμιοι. Τῆς νυκτὸς ἀποδρὰς ὥχeto.

17. Ἐμελέτων τοξεύειν ἄνω ἰέντες μακράν. Ἐνταῦθ' ἔμειναν ἡμέρας ἑπτὰ· καὶ Ξενίας ὁ Ἀρκὰς στρατηγὸς καὶ Πασίων ὁ Μεγαρεὺς, ἐμβάντες εἰς πλοῖον, καὶ τὰ πλείστου ἄξια ἐνθέμενοι, ἀπέπλευσαν. Τοὺς μὲν ὀπλίτας αὐτοῦ ἐκέλευσε μείναι, τὰς ἀσπίδας πρὸς τὰ γόνατα θέν-  
15 τας. Ἀκούσαντες ταῦτα, καὶ δεξιὰς δόντες καὶ λαβόντες, ἀπῆλυνον· καὶ πρὸ ἡμέρας ἐγένοντο ἐπὶ τῷ στρατοπέδῳ. Ὁ μέντοι Ξενοφῶν, ἀναγνούς τὴν ἐπιστολὴν, ἀνακοινοῦται Σωκράτει τῷ Ἀθηναίῳ περὶ τῆς πορείας. Ἐπορεύοντο ἔχοντες ἡγεμόνα τὸν ἀλόντα ἄνθρωπον.

18. Καὶ ἄνεμος βορρᾶς ἐναντίος ἔπνει, παντάπασιν ἀποκαίων πάντα, καὶ πηγνὺς τοὺς ἀνθρώπους. Ταῦτα δὲ λέγων, θορυβὸν ἤκουσε διὰ τῶν τάξεων ἰόντος, καὶ ἤρετο, τίς ὁ θόρυβος εἶη. "Ολιχeto τῆς νυκτὸς ἀπιών. Ἐδόκει γὰρ, εἰς τὴν ἐπιούσαν ἕω ἥξειν βασιλεῖα σὺν τῷ στρατεύ-  
20 ματι μαχούμενον.

19. Τὰς δὲ ὠτίδας, ἃν τις ταχὺ ἀνιστῇ, ἔστι λαμβάνειν· πέτονται γὰρ βραχὺ, ὥσπερ πέρδικες, καὶ ταχὺ ἀπαγορεύουσι· τὰ δὲ κρέα αὐτῶν ἡδίστα ἦν. Πειράσομαι, ὃ τι ἂν δύνωμαι, ὑμᾶς ἀγαθὸν ποιεῖν. Ἐπεμψέ  
25 με Ἀριαῖος καὶ Ἀρτάοχος, πιστοὶ ὄντες Κύρῳ καὶ ὑμῖν εὖνοι, καὶ κελεύουσι φυλάττεσθαι, μὴ ὑμῖν ἐπιθῶνται τῆς νυκτὸς οἱ βάρβαροι· ἔστι δὲ στράτευμα πολὺ ἐν τῷ πλησίον παραδείσῳ.

(L. 1.) IV. 6. 16. (2.) V. 7. 30. (3.) I. 3. 8. (4.) V. 4. 34. (6.) VII. 6. 42. (7.) VII. 3. 47. (9.) IV. 6. 3. (10.) III. 4. 17: I. 4. 7. (13.) I. 5. 13. (15.) VII. 3. 1. (17.) III. 1. 5. (18.) IV. 4. 19. (20.) IV. 5. 3. (21.) I. 3. 16. (23.) IV. 7. 27: I. 7. 1. (26.) I. 3. 3. (28.) VI. 1. 33. (29.) II. 4. 16.

20 Καὶ οὐκ ἔφασαν ἰέναι, ἐὰν μὴ τις αὐτοῖς χρήματα διδῶ. "Ωστε οὐ τοῦτο δέδοικα, μὴ οὐκ ἔχω ὃ τι δῶ ἐκάστω τῶν φίλων, ἂν εὖ γένηται, ἀλλὰ μὴ οὐκ ἔχω ἱκανούς, οἷς δῶ. Ἐπεὶ δὲ ἐξήλθον, ὁ Ἀναξίβιος ἔκλεισε τὰς πύλας, καὶ ἐκήρυξεν, ὅστις ἂν ἀλῶ ἔνδον ὦν τῶν στρατιωτῶν, ὅτι πεπρώσεται. Καὶ ὑμεῖς μὲν μὴ ἐκδῶτέ με, ἐγὼ δὲ ἔμαιτόν, ὥσπερ Ξενοφῶν λέγει, παρασχίσω κρίναντι Κλεάνδρῳ, ὃ τι ἂν βούληται, ποιῆσαι. Ἰωμεν ἐπὶ τοὺς ἄνδρας. Σεύθης δὲ φησιν, ἂν πρὸς ἐκείνον ἦτε, εὖ ποιήσιν ὑμᾶς.

10

21. Ταῦτ' ἐγὼ ἔσπευδον, καὶ διὰ τοῦτό σε οὐχ ὑπέμενον, εἴ πως δυναίμην φθάσαι, πρὶν κατεilhῆθαι τὴν ὑπερβολήν· οἱ δ' ἡγεμόνες, οὓς ἔχομεν, οὗ φασιν εἶναι ἄλλην ὁδόν. Συγκαλέσαντες τοὺς στρατηγοὺς ἐβουλεύοντο, ὅπως ἂν κάλλιστα διαβαίεν, καὶ τοὺς τε ἔμπροσθεν νικῶεν καὶ 15 ὑπὸ τῶν ὀπισθεν μὴδὲν πάσχοιεν κακόν.

22. Ὅπως φόβον ἐνθείη καὶ ἄλλοις. Τέλος ἀπεδείξαντο οἱ μάντιες πάντες γνώμην, ὅτι οὐδαμῇ προσίοιεντο οἱ θεοὶ τὸν πόλεμον. Ἐπέδειξεν αὐτόν, ὅτι περὶ πλείστον ποιοῖτο, εἴ τῳ σπείσαιτο, καὶ εἴ τῳ σύνθοιτο, καὶ εἴ τῳ 20 ὑπόσχοιτό τι, μὴδὲν ψεύδεσθαι.

23. Ἡρώτων ἐκείνοι, εἰ δοίεν ἂν τούτων τὰ πιστά· οἱ δ' ἔφασαν, καὶ δοῦναι καὶ λαβεῖν ἐθέλειν. Ἐντεῦθεν διδοᾶσιν οἱ Μάκρωνες βαρβαρικὴν λόγχην τοῖς Ἑλλησιν, οἱ δὲ Ἑλληνες ἐκείνοις Ἑλληνικὴν. 25

24. Ἐνθα δὲ ἀπεκρίνατο Κλεάνωρ μὲν ὁ Ἀρκὰς, πρεσβύτατος ὢν, ὅτι πρόσθεν ἂν ἀποθάνοιεν, ἢ τὰ ὅπλα παραδοίησαν. Ἄλλ', οἶμαι, εἰ ἐδίδου, ἐπὶ τούτῳ ἂν ἐδίδου, ὅπως ἐμοὶ δοὺς μείον, μὴ ἀποδοίῃ ὑμῖν τὸ πλεῖον. Ὁ δὲ Κλέαρχος ἐβουλεύετο, Πρόξενον καλέσας (πλησιαιτάτος 30 γὰρ ἦν), εἰ πέμποιέν τινας, ἢ πάντες ἴοιεν ἐπὶ τὸ στρατόπεδον ἀρήξοντες.

(L. 1.) I. 4. 12. (2.) I. 7. 7. (4.) VII. 1. 36. (6.) VI. 6. 18. (8.) VI. 5. 21. (9.) VII. 3. 4. (11.) IV. 1. 21. (14.) IV. 3. 14. (17.) VII. 4. 1: V. 5. 3. (19.) I. 2. 7. 22.) IV. 8. 7 (26.) II. 1. 10. (28.) VII. 6. 16. (29.) I. 10. 5.

## XX.

1. Καὶ ἄλλοι δὲ ἐφέστασαν ἔξω τῶν δένδρων· οὐ γὰρ ἦν ἀσφαλὲς ἐν τοῖς δένδροις ἐστάναι πλεῖον ἢ τὸν ἓνα λόχον. Καὶ νῦν δύο καλῶ τε καὶ ἀγαθῶ ἄνδρε τέθνατον, καὶ οὔτε ἀνελεῖσθαι οὔτε θάψαι αὐτῶ ἐδυνάμεθα. Ἄνδρες στρατιῶται, τῶν Ἀρκάδων οἱ μὲν τεθνᾶσιν, οἱ δὲ λοιποὶ ἐπὶ λόφον τινὸς πολιορκοῦνται.

2. Ἐδάκρυε πολὺν χρόνον ἐστῶς. Εὐθύς δ' ἐκείνος ἀπελαύνει τοὺς περιστῶτας τῶν στρατιωτῶν, καὶ λέγοντας, ὅτι δημόσια ταῦτ' εἴη. Ἐλεγεν, ὅτι οἴοιτο τεθνεώ-  
10 τας πολλοὺς εὐρήσειν.

3. Πολλὰς προφάσεις Κῦρος εὔρισκεν, ὥς καὶ σὺ εὖ οἶστα. Κλέαρχε καὶ Πρόξενε, καὶ οἱ ἄλλοι οἱ παρόντες Ἕλληνες, οὐκ ἴστε, ὅ τι ποιεῖτε. Ὡ ἄνδρες, οἱ πολέμιοι ἡμῶν οὐκ ἴσασί πω τὴν ἡμετέραν συμμαχίαν. Σύννοϊδα  
15 ἑμαυτῷ πάντα ἐψευσμένος αὐτόν.

4. Ἴσθι μέντοι ἀνόητος ὢν, εἰ οἶε, τὴν ὑμετέραν ἀρετὴν περιγενέσθαι ἂν τῆς βασιλείως δυνάμεως. Εὐ γὰρ ἴστε, ὅτι τὴν ἐλευθερίαν ἐλοίμην ἂν, ἀντὶ ὧν ἔχω πάντων καὶ ἄλλων πολλαπλασίῳ· ὅπως δὲ καὶ εἰδῆτε, εἰς οἶον ἔρ-  
20 χεσθε ἀγῶνα, ἐγὼ ὑμᾶς εἰδὼς διδάξω.

5. Παρὴν δὲ καὶ Σεύθης, βουλόμενος εἰδέναι τί πράχθησεται. Ἐπεμελεῖτο, ὅ τι ποιήσῃ βασιλεὺς· καὶ γὰρ ᾔδει αὐτόν, ὅτι μέσον ἔχοι τοῦ Περσικοῦ στρατεύματος. Οὐ γὰρ ᾔδεσαν αὐτόν τεθνηκότα. Δεδιὼς, μὴ γένηται  
25 ταῦτα.

6. Ὁ δὲ Ξενοφῶν ἠπορεῖτο, ὅ τι ποιήσοι· καὶ γὰρ ἐτύγχανεν, ὥς τιμώμενος, ἐν τῷ πλησιαιτάτῳ δίφρῳ Σεύθῃ καθημένος. Ἐνταῦθ' ἐκτραπόμενοι ἐκάθηντο, καὶ οὐκ ἔφασαν πορεύεσθαι.

7. Κῦρος δὲ αὐτὸς τε ἀπέθανε, καὶ ὀκτὼ οἱ ἄριστοι τῶν περὶ αὐτόν ἕκειντο ἐπ' αὐτῷ. Ἀλλὰ κατακείμεθα,

(1.) I. 1. (2.) IV. 7. 9. (3.) IV. 1. 19. (4.) VI. 3. 12. (7.) I. 3. 2: VI. 6. 6. (9.) VII. 4. 19  
(11.) II. 3. 21. (12.) I. 5. 16. (13.) VII. 3. 35. (14.) I. 3. 10. (16.) II. 1. 13. (17.)  
I. 7. 3. (21.) VII. 6. 8. (22.) I. 8. 21. (24.) I. 10. 16: V. 6. 17. (26.) VII. 3. 29  
(28.) IV. 5. 15. (30.) I. 8. 27. (31.) III. 1. 14.

ὥσπερ ἐξὸν ἡσυχίαν ἄγειν. Καὶ θαμινὰ παρήγγελλεν ὁ Ξενοφῶν ὑπομένειν, ὅτε οἱ πολέμοι ἰσχυρῶς ἐπικέοιντα.

## XXI.

1. Καὶ ἕως γε μένομεν αὐτοῦ, σκεπτέον μοι δοκεῖ εἶναι, ὅπως ἀσφαλέστατα μένωμεν. Ἐκ τούτου Ξενοφῶντι ἐδόκει διωκτέον εἶναι· καὶ ἐδίωκον. Τῇ δ' ὑστεραία ἐδόκει πορευτέον εἶναι, ὅπη δύναιντο τάχιστα, πρὶν ἢ συλληγῆναι τὸ στρατεύμα πᾶν.

2. Ἡμῖν δέ γε οἶμαι πάντα ποιητέα, ὥς μήποτ' ἐπὶ τοῖς βαρβάροις γενώμεθα, ἀλλὰ μᾶλλον, ἢν δυνώμεθα, ἐκεῖνοι ἐφ' ἡμῖν. Ἀλλ' ὅπως τοι μὴ ἐπ' ἐκείνῳ γενησόμεθα, πάντα ποιητέον. Ὅμως δὲ λεκτέα, ἃ γινγνώσκω· ἔμπειρος γάρ εἰμι καὶ τῆς χώρας τῶν Παφλαγόνων, καὶ τῆς δυνάμεως.

## XXII.

Ἐπεὶ δὲ σπουδαί τ' ἐγένοντο καὶ ἐπαιώνισαν, ἀνέστησαν πρῶτον μὲν Θραῖκες, καὶ πρὸς αὐτὸν ὠρχήσαντο σὺν τοῖς ὅπλοις, καὶ ἤλλοντο ὑψηλὰ τε καὶ κούφως, καὶ ταῖς μαχαίραις ἐχρῶντο· τέλος δὲ ὁ ἕτερος τὸν ἕτερον παίει, ὥς πᾶσιν ἐδόκει πεπληγένοι τὸν ἄνδρα· ὁ δ' ἔπεσε τεχνικῶς πῶς. Καὶ ἀνέκραγον οἱ Παφλαγόνες. Καὶ ὁ μὲν σκυλεύσας τὰ ὅπλα τοῦ ἐτέρου, ἐξῆι ἄδων τὸν Σιτάλκαν· ἄλλοι δὲ τῶν Θρακῶν τὸν ἕτερον ἐξέφερον ὡς τεθνηκότα· ἦν δὲ οὐδὲν πεπονθώς. Μετὰ τοῦτο Αἰνιᾶνες καὶ Μάγνητες ἀνέστησαι, οἳ ὠρχοῦντο τὴν καρπαίαν καλουμένην ἐν τοῖς ὅπλοις. Ὁ δὲ τρόπος τῆς ὀρχήσεως ἦν ὅδε· ὁ μὲν παραθέμενος τὰ ὅπλα σπείρει καὶ ζευγηλατεῖ, πυκνὰ μεταστρεφόμενος ὡς φοβούμενος· ληστής δὲ προσέρχεται· ὁ δ' ἐπειδὴν προῖδται, ἀπαντᾷ ἀρπάσας τὰ ὅπλα, καὶ μάχεται πρὸ τοῦ ζεύγους· (καὶ οὗτοι ταῦτ' ἐποιοῦν ἐν ῥυθμῷ πρὸς τὸν αὐλόν·) καὶ τέλος ὁ ληστής δῆσας τὸν ἄνδρα καὶ τὸ ζεύγος ἀπάγει· ἐνίοτε δὲ καὶ ὁ ζευγηλάτης τὸν ληστήν· εἴτα παρὰ τοὺς βούς ζεύξας, ὀπίσω τὸ χεῖρε δεδεμένον ἐλαύνει.

(L. 1.) IV. 1. 16. (3.) I. 3. 11. (4.) III. 3. 8. (5.) IV. 5. 1. (8.) III. 1. 35. (10.) III. 1. 18. (11.) V. 6. 6. (14.) VI. 1. 5.

## XXIII.

Ἐπεὶ δὲ εἰσῆλθον ἐπὶ τὸ δεῖπνον τῶν τε Θρακῶν οὐκ ἀκράτιστοι τῶν παρόντων, καὶ οἱ στρατηγοὶ καὶ οἱ λοχαγοὶ τῶν Ἑλλήνων, καὶ εἴ τις πρεσβεία παρῆν ἀπὸ πόλεως, τὸ δεῖπνον μὲν ἦν καθημένοις κύκλῳ· ἔπειτα δὲ τρίποδες εἰσηνέχθησαν πᾶσιν· οὗτοι δ' ἦσαν κρεῶν μεστοὶ νενεμημένων, καὶ ἄρτοι ζυμίται μεγάλοι προσπεπερονημένοι ἦσαν πρὸς τοῖς κρέασι. Μάλιστα δ' αἱ τράπεζαι κατὰ τοὺς ξένους αἰετὶ ἐτίθεντο· νόμος γὰρ ἦν. Καὶ πρῶτος τοῦτο ἐποίει Σεύθης· ἀνελόμενος τοὺς ἑαυτῷ παρακειμένους ἄρτους, διέκλα κατὰ μικρὸν, καὶ διερρίπτει, οἷς αὐτῷ ἐδόκει· καὶ τὰ κρέα ὡσαύτως, ὅσον μόνον γεύσασθαι ἑαυτῷ καταλιπών. Καὶ οἱ ἄλλοι δὲ κατὰ ταῦτα ἐποιοῦν, καθ' οὓς αἱ τράπεζαι ἔκειντο. Ἀρκὰς δέ τις, Ἀρύστας ὄνομα, φαγεῖν δεινός, τὸ μὲν διαρρίπτειν εἷα χαίρειν, λαβὼν δὲ εἰς τὴν χεῖρα ὅσον τριχοῖνικον ἄρτον, καὶ κρέα θέμενος ἐπὶ τὰ γόνατα, ἐδείπνει. Κέρατα δὲ οἶνον περιέφερον, καὶ πάντες ἐδέχοντο· ὁ δ' Ἀρύστας, ἐπεὶ παρ' αὐτὸν φέρων τὸ κέρας ὁ οἰνοχόος ἦκεν, εἶπεν, ἰδὼν τὸν Ξενοφῶντα οὐκέτι δειπνοῦντα· “Ἐκεῖνός,” ἔφη, “δός· σχολάζει γὰρ ἤδη, ἐγὼ δὲ οὐδέπω.” Ἀκούσας ὁ Σεύθης τὴν φωνὴν, ἡρώτα τὸν οἰνοχόον, τί λέγοι. Ὁ δὲ οἰνοχόος εἶπεν· ἑλληνίζειν γὰρ ἠπίστατο. Ἐνταῦθα μὲν δὴ γέλως ἐγένετο.

## XXIV.

Πρῶτον μὲν γὰρ καὶ μέγιστον, οἱ θεῶν ἡμᾶς ὄρκοι κοινῶς πολεμίους εἶναι ἀλλήλοις· ὅστις δὲ τούτων σύνοικον ἀντὶ τοῦ παρημελήκως, τοῦτον ἐγὼ οὐποτ' ἂν εὐδαιμονίσαιμι. Τὸν γὰρ θεῶν πόλεμον οὐκ οἶδα οὐτ' ἀπὸ ποίου ἂν τάχους τις φεύγων ἀποφύγοι, οὐτ' εἰς ποῖον ἂν σκότος ἀποδραίῃ, οὐθ' ὅπως ἂν εἰς ἐχυρὸν χωρίον ἀποσταίῃ. Πάντη γὰρ πάντα τοῖς θεοῖς ὑποχα, καὶ πανταχῇ πάντων ἴσον οἱ θεοὶ κρατοῦσιν.

# NOTES.

## I.

[a. Learn the Greek System of Orthography, and the English Method of pronouncing Greek (unless one of the other methods is preferred). ¶¶ 1, 3; §§ 10-18, 24-26, 676-680, 688, 689.

b. Read Lesson I. in Greek.

c. Learn the General Principles of Conjugation. §§ 164-170; ¶¶ 26, 27.

d. Learn the Euphonic Affixes of the Present Active, in all the modes. ¶ 29.

e. In βουλεύω (¶ 34), what is the *affix*? What is then the *root* (§ 170. α)? What is the *characteristic* (i. e. the last letter of the root)? Is the verb *pure* or *impure* (i. e. does its root end with a vowel or a consonant)?

f. Inflect the Present Active of βουλεύω through all the modes, by adding to the root the affixes learned from ¶ 29. Write this inflection, comparing it with ¶ 34 (see ¶ 4. I. 3); and also repeat it *vivā voce*, carefully observing the pronunciation. Learn the corresponding English through all the modes, numbers, and persons (¶¶ 33, 4. III.).

REMARK. A similar method is recommended in learning all the paradigms; viz. (1.) to ascertain the root, affixes, &c.; (2.) from these elements to construct the forms, both writing them, and also repeating them *vivā voce* till they become perfectly familiar; and (3.) to learn at the same time the corresponding English.]

1. [Page 13.] Line 1. Ἐπιβουλεύει, *he is plotting, or he plots*. In parsing a verb compounded with a preposition, time may be saved by not repeating the preposition with each form; thus, Ἐπιβουλεύει is a *regular verb*, from ἐπιβουλεύω, βουλεύσω, βεβούλευκα; compounded of ἐπί and βουλεύω; root βουλευ-, affix -ει; in the *present indicative active*; βουλεύω, βουλεύεις, βουλεύοιμι, βούλευε, βουλεύειν, βουλεύων· βουλεύω, βουλεύεις, βουλεύει, βουλεύομεν, βουλεύετε, βουλεύουσι, βουλεύετον· in the *third person singular, agreeing with a pronoun implied in the affix* (§ 545). RULE XXIX. A verb agrees with its subject in number and person (¶ 64, § 543). — Ἐπιβουλεύουσιν,

§ 66. 1. By *ι*, in the rule, *simple ι* is to be understood. — 2. Συμβουλευώ, Συμβουλευέτε, § 54. 1. The preposition here found in composition has two forms, the earlier ξύν, and the later σύν (§ 70. v.). In the Vocabulary, its compounds are arranged under σ. — 3. καί, R. xxxv., § 654. — Παίε, . . βάλλε, *Strike! strike! throw! throw!*

2. L. 4. Οὐ, R. xxxiii., § 646. — 5. Μὴ θαυμάζετε, *do not wonder*. The use of μὴ shows that θαυμάζετε is in the imperative. The indicative *you do not wonder* would be expressed by οὐ θαυμάζετε (§ 647). The following is the general rule in respect to the use of οὐ and μὴ in negative sentences: *If the sentence expresses assertion (whether directly or indirectly, whether with or without condition), use οὐ; otherwise, μὴ* (as in expressions of *wish, prohibition, condition, purpose, &c.*). The rule extends to οὐ and μὴ in composition with other words. — Οὐκ, § 68. 2 — Καίωμεν, *let us burn*, §§ 597. β, 598. — 6. Μὴ μέλλωμεν, *let us not delay*. — ἄρχειν, *to rule*, R. xxx., § 620. b. — 7. Συλλαμβάνει, § 54. 3. — Εἰ μὲν ξ. Here μὲν corresponds to δέ in a subsequent clause not quoted.

## II.

[a. Learn the Principles and General Rules of Declension. §§ 73–82.

b. Learn the Affixes of the Second Declension. ¶ 5.

c. In λόγος, *word*, Gen. λόγου, what is the *affix* of the genitive? What is then the *root* (§ 79)? What is the *characteristic*? Decline λόγος, by adding to the root the masculine affixes of Dec. II. Write the forms thus obtained, and compare them with those in ¶ 9 (see ¶ 4. I. 1).

d. Learn the paradigms δῆμος, ἰδός, σῦκον, πτίρον, and μόριον (¶ 9); and illustrate from them the general rules in §§ 80, 82.]

1. L. 9. Κῦρον, R. xxi., § 423. — Κῦρος, R. ii., § 342. — 11. Ἐπιβουλεύει Κύρῳ, *he plots against Cyrus*, R. xviii., §§ 401, 405. — 12. ὦ Κῦρε, R. xxv., §§ 442, 443. a. — 18. Λακεδαιμόνιοι, *the Lacedæmonians*. For the omission of the article which properly belongs here, see § 485. a.

2. L. 14. Πλοία, accusative. — 15. σταθμούς, R. xxi., § 439. β. — Πλοία γὰρ οὐκ ἔχομεν, *for we have [not] no vessels*. — 16. Ἥλιος, *the sun*, §§ 471. 4, 485. a. — ἀνίσχει (ἀνα-ίσχει), § 41. 1. — 17. θορύβου, *a noise* (§ 469. 2), R. xiii., § 375. — 18. Ἀπαγγέλλετε Ἀρταίῳ, *carry back word to Artæus*, § 402.

## III.

[Learn the Euphonic Affixes of the Present Middle and Passive, in all the modes; and the Present Middle and Passive of βουλεύω. ¶¶ 30, 35.]

1. [P. 14.] L. 2. ἄρχεσθαι, passive. — 3. λέγετε, imperative. — βούλει, § 210. 3. b.

2. L. 8. θεῶν, R. xxxiv., § 648. See § 485. a. — Σώζοισθέ τε ἀσφαλῶς, *and may you arrive safely!* §§ 597. δ, 600. — 10. Οὐκ ἀνθρώπους; *Are you not ashamed before either gods or men?* οὔτε, § 664. β; θεούς, § 428; οὔτ', §§ 30, 41.

## I V.

[a. Learn the Affixes and the Special Rules of the First Declension. ¶ 5 §§ 92, 93.

b. Learn the paradigms *ταμίας, ναύτης, Ἀτρείδης, σκιά, θύρα, γλῶσσα*, and *τιμή* (¶ 7); and illustrate from them the general rules in §§ 80, 82, and also the special rules in §§ 92, 93.

c. In parsing words of Dec. I., give the reason for the particular method of declining the singular.]

1. L. 14. *Συμφάλιος λοχᾶγός*, R. i., § 331.

2. L. 18. *φέρει*, it [the plain of Cilicia] *bears* or *produces* — Έκ, § 68. 1. — *θαλάττης*, § 70. 1.

## V.

[a. The Declension of Adjectives. §§ 128 — 131.

b. Learn the paradigms *ἄδικος, φίλιος*, and *σοφός* (¶¶ 17, 18), noticing ¶ 4. I. 2, and observing what general and special rules of declension are illustrated.]

1. L. 21. *Πάροδος στενή*, a narrow pass, R. xxvi., § 444. — 25. *εἰς δισχιλίους ἀνθρώπους*, to the number of 2,000 men. This substantive phrase (§ 658) is in the nominative, in apposition with the subject of *ἐξέρχονται*.

[c. The declension and general use of the Article. ¶ 24; §§ 147, 148, 469 f.]

2. [P. 15.] L. 1. *Οἱ*, R. xxvii., § 469. — 2. *Τετάρτη δ' ἡμέρα*, and on the fourth day, R. xx., § 420. For the omission of the article, see § 486. ε. — 3. *Συγκλείουσι*, §§ 54. 2, 49. 1. — 4 *σωτηρίας*, R. viii., § 357. — *φυγῇ*, R. xix., §§ 415, 418.

3. L. 6. *Κύρου*, R. xvi., §§ 382, 390. — 7. *Αἱ σπονδαὶ μενόντων*, let the truce remain, § 213. 3. — 8. *ἄγει οὕτως*, thus [leads] directs. — *δρόμῳ*; [by running] at full speed.

4. L. 10. *ὁ Κ.*, §§ 471. 6, 469. 1. — 13. *Μαρσύου*, § 471. b. — *ταῖς κόμαις ταῖς*, § 472. I.

5. L. 15. *ἐκάστης τῆς*, §§ 470. n., 472. a. — *τοῦ καλῶς ἀποθνήσκειν*, the dying honorably, §§ 445, 470. 3, 622. — 16. *μέσον δι τοῦ*, §§ 456, 472. a. — 17. *τὴν ἡμετέραν*, § 473. a. — *Οἱ φίλοι*, the friends of my brother, §§ 389, 472, 473. a. — 18. *ἐκείνης τῆς*, § 473. β. — 19. *διανοίας*, R. iv., §§ 346. 347. — *τῆσδε*, § 150, ¶ 24.

6. L. 21. *τὸν νῦν*, § 475. — *Ἐν . . λόγῳ*, in the preceding narrative. — 22. *ἀμφὶ τοὺς δ.*, § 480. 2. — 23. *τὸν ἀδελφόν*, [the] his brother, § 482. — 24. *Λέγεται . . διακινδυνεύειν*, and it is said that the other Persians also expose themselves in war with their heads unprotected (by defensive armour: the Persians commonly wearing tiaras or turbans instead of helmets, and *ψιλός* often signifying, not *absolute*



by uncovered, but not covered with armour). Λέγεται, §§ 546. β, γ. 621. α; Πέρσας, R. xxxi., § 626; ψιλαῖς ταῖς, §§ 472. α, 482; τῷ τολέμῳ, § 470. 2.

7. L. 27. Οἱ ἄλλοι στρατηγοί, *the [other] rest of the generals*, § 488. — 28. πολέμιοι, § 447. α, α. — 30. ἄλλων, R. ix., §§ 358, 362. ζ. — 'Ο . . παῖε, § 542.

8. [P. 16.] L. 1. Κίλισσαν, § 447. β. — 2. ὑστεραία, §§ 447. 3, 420. — 5. οἱ ἐκείνου [sc. ἄνδρες οἱ στρατιῶται], *his men*, § 447. α. — Οἱ δὲ ἀμφὶ τ., § 476. ν. — Οἱ ἀπό, §§ 476, 469. 1. — 6. ἐν δεξιᾷ [sc. χειρὶ], *on the right [hand]*, 447. β.

9. L. 8. Τὰ ὑπὲρ τοῦ λόφου [sc. πράγματα], *the things over on ophiomna the hill*, §§ 447. γ, 477. — Τὰ ἡμέτερα, *our affairs*. — τὰ ἐπιτήδεια, § 447. γ. — 9. τὰ ἐκείνων [sc. χρήματα], *their property*. — Τὰ περὶ Π., § 477. α. — 10. ἄλλος ἄλλα, § 542. δ. — Τὸ Ἀρκαδικὸν ὀπλιτικόν [sc. πλῆθος οἱ στρατεύματα], *the Arcadian [heavy-armed force] infantry*, § 447. γ. — 11. τῆς οἴκαδε ὁδοῦ, §§ 394, 475. — Εἰς καλόν, [for good] *opportunately*, § 449. β. — ἤκετε, § 579. ζ. — Οἱ ἱατροί, *physicians* (the class, § 470. 1). — 12. ἐπ' ἀγαθῷ, *for the good of their patients*. — 13. Ἦκετε, *come*, imperative.

10. L. 14. 'Ο δέ, § 490. — 15. τοὺς . : ἔχει, *has the fruits of our toils*. — ὁ Πολυστράτου, §§ 332. 2, 385. γ.

[d. Declension, composition, and use of αὐτός. ¶ 24; §§ 149, 508 f.]

11. L. 17. Τῇ . . ἡμέρᾳ, § 508. ii. — ἐκ τοῦ αὐτοῦ [sc. χωρίου], *from the same place*. — 18. Αὐτὰ . . ξύλα, § 509. — 19. αὐτοῦ ἐκείνου, § 510. 1. — αὐτοὶ καίουσιν, § 510. 1. — 20. οἱ σὺν αὐτῷ, *those with him*, §§ 510. α, 502. — Σὺν . . αὐτόν, § 472. α. — 22. ὥς ἐπιβουλεύει αὐτῷ, [that he was plotting] *of plotting against him*. The optative is used because διαβάλλει (*falsely accuses*) is the historical present (§§ 608, 567 α). — 23. Αὐτὸς . . λαμβάνει, *and he himself takes some of the colts*, § 366. — 25. καὶ φράζουσιν. ἃ λέγει, *and tell, what he says*. For the declension of the relative, see ¶ 24, § 148. 2; for its complementary use here, § 535.

## VI.

[a. The Augment. §§ 187, 192.

b. The Euphonic Affixes of the Imperfect, in each voice. ¶¶ 29, 30.

c. The Imperfect of βουλιώω, in each voice. ¶¶ 34, 35.]

1. L. 26. Ἐλεγε, *he said*, impf. of λέγω. In looking for words in the Vocabulary, allowance must be made for the augment, where it occurs. — 27. Ἐκεῖνος, [that man] *he*, § 502. — ἀπὸ ἵππου, [from a horse] *on horseback*. — 28. ὅτι θαυμάζουσιν, *that they wondered*, § 608. — [P. 17.] L. 1. τῆς λοιπῆς πορείας, *the [remaining journey] rest of their journey*. — 3. αὐτῷ, § 406. — ὑπὸ Λ., § 562. — 4. Ἐφαίνετο, § 549. — 5. ὅτι — ἤκουον, *that they had come* §§ 579. ζ, 608.

2. L. 8. στρατηγοῖς, § 406.

3. L. 13. Προέτρεχεν, imperf. of προτρέχω, § 192. — Προσέτρεχον, § 337. α. — 16. ἡμέρα, § 485. α. — πρὸς, 652. γ.

[d. Changes in the Root of the Verb. §§ 254 — 258, 265 ; ¶ 61.

e. Second Aorist Active and Middle. §§ 199. α, 215. 1.

f. Distinction in sense between the Aorist and the Definite Tenses (Present and Impf.). § 569 f. See § 565.]

4. L. 20 Δεξιὰν ἔλαβον, *I took the right hand* as a pledge. Ἐλαβον is the 2 aor. of λαμβάνω, being formed from the old root λαβ- in the same way as the impf. ἐλάμβανον from the new root λαμβαν- (made from the old root by adding αν, and inserting ν, which becomes μ before the labial β, §§ 289, 290). — ζῶντες, § 369. α. — 21. ἐπὶ θανάτῳ, *for death* (as a sign that he was condemned to death). — ἐνέβαλεν, 2 aor. of ἐμβάλλω (roots βαλ-, βαλλ-, § 277). — κατέλιπον, *they left alive*, 2 aor. of καταλείπω (τ. λιπ-, λειπ-, ¶ 37, § 266). — 23. ἐγένετο, *had taken place*, 2 aor. of γίνομαι (τ. γεν-, γιν-, § 286). See § 580. — καί, *also*. — 24. τῆς τελευτῆς, R. x., §§ 367, 368. — τυχεῖν, 2 aor. of τυγχάνω (τ. τυχ-, τευχ-, τυγχαν-, § 290), *to have met with or come to* — Ἀλλὰ . . ἐτράπετο (2 aor. mid. of τρέπω, τ. τραπ-, τρεπ-, § 259). *but in flight one turned one way, and another another*, § 542. δ. — 25 Ἀπέθανεν (2 aor. of ἀποθνήσκω, τ. θαν-, θνησκ-, § 281 δ) ὑπὸ Ν., § 556. — Διαλαμβάνουσ . . γενόμενον, *they take each his share of the money* [that had come from the prizes of war] *obtained by the sale of their prizes*.

## VII.

[The Present and Imperfect of εἶμι, *to be*. ¶ 55, § 230.]

1. [P. 18.] L. 1. Ἦν . . στενή, *for the pass was narrow*. — Ἐμπόριον . . χωρίον, § 487. 3, 4.

2. L. 3. Οὕτω δὲ ἔχει, §§ 546, 555. — Φίλος, σύμμαχος, in the predicate after εἶναι. — 5. πότερα . φίλος, *whether he was a foe or a friend*. — 7. τὴν ὁδὸν ἔφραζεν, ἣ εἶη, *he told the road, where it was, for he told where the road was*, § 425. 4.

3. L. 9. Ὑποψίαι μὲν ἦσαν, *there were indeed suspicions*. In translating into English, 'there' or 'it' is often to be supplied with the substantive verb. — 10. ποταμοῦ, § 394. — 11. Ἀνάγκη ἐστὶ μάχεσθαι, [there is a necessity to fight] *it is necessary to fight*. — ἦν δειλὴ, *it was evening*. — 14 ἦν — σκοτος. [there was darkness] *it was dark*. — σκότος ἐγένετο, *darkness came on, or it became dark*. — Οὐ . . χόρτος, *for there was* [not] *no grass* — 15. κώμας εἶναι καλὰς, *that there are beautiful villages*, § 626.

4. L. 17. Κύρῳ, § 408. — βασιλεία, § 336. — Τοῖς, § 408. — 18. Ἀπὸ τοῦ αὐτομάτου, § 449. β. — 19. στρατιώταις, § 408. — Ἦν αὐτῷ πόλεμος, § 408.

5. L. 21. Ὅψι γὰρ ἦν, § 546. Ὅψι is an adverb, modifying ἦν. — Ὅψι ἐγίνετο, *it was* [becoming] *growing late*. — 22. ἡλίου δυσμὰς, *sunset*. — 23. ἐδύετο, *was setting*. — πρὸς ἡμέραν, *inwards day*.

6. L. 24. Ἔστι, § 546. β. — λαμβάνειν, λαβεῖν. In the first sentence, the action is viewed as *going on*, and hence the present tense is used; while the second denies the *performance of the action at all*, and hence employs the aorist. See §§ 569, 570. 1 — Ἐξεστί . . ψεύδεσθαι, [it is permitted or possible to falsify] *one may falsify about him*, § 546. β. — 25. ἐπιτήδεια, as subst., object of ἔχειν

7. L. 27. Ὥρα δὲ βουλευέσθαι [sc. ἐστίν], *and it is time to consider*. In each of the sentences in paragraph 7, supply a substantive verb (§ 547). — 28. Σχολή τοῖς πολεμίοις [sc. ἐστίν], *the enemy have leisure*, § 408.

## VIII.

[a. The Personal Pronouns ἐγώ, σύ, and ἔγ. ¶ 23. A; § 502 f.

REMARK. In learning the paradigms, omit for the present the Homeric and other dialectic forms.]

1. [P. 19.] L. 1. ὑμῖν, § 652. α. — 2. οὔτε, § 664. β. — 5. ἐμοί, § 405. η. — 6. ὑμῖν, R. xvii., §§ 398, 399. — 8. Ἡ . . νομίζετε, *or think me no longer Cyrus*, § 434. Why is *μηκέτι* used, rather than οὐκέτι?

2. L. 10. ὑμῶν, § 357, N. — 13. Ὁ . . ἡμῖν, *there is the same journey to you and to us*. — Μη . . ἐλθεῖν (2 aor. of ἔρχομαι), *let us not wait for others to come to us*.

[b. The Reflexive and Reciprocal Pronouns. ¶ 23. B, C; §§ 144, 145, 504 f.]

3. L. 15. ἐπὶ τὴν ἑαυτοῦ σκηνήν, *to [the tent of himself] his own tent*, §§ 504, 505. 2. — Ποῖαν . . ἀναμένω; *and [for what age to come to myself do I wait?]* *what age do I wait for?* — 17. Ἐφυλάττοντο . . ἀλλήλους, *both were on their guard against each other, as against enemies*, § 428. Observe the force of the middle voice (*watched each other for their own safety*, § 558). — 19. ἔγωγε, § 328. b.

## IX.

[a. Comparison of Adjectives in -τιος, -τατος. §§ 155 – 158.

b. Use of the Degrees. § 460 f.

REMARK. In parsing a comparative or superlative, give the special rule for its formation.]

1. L. 21. θαυμασιώτατε, § 465. — 22. Φοβερώτατον δ' ἔρημία, §§ 450, 485. β. — Φεύγειν . . ἡμῖν, *it is safer for them to flee, than for us* § 403. — 25. ὅτι . . πολεμίοις, *that they were suffering most unjust [things] treatment in being cast out among their enemies*, § 632

[c. Comparison of Adjectives in -ίων, -ιστος. § 159.]

2. L. 27. ἀνθρώπων, § 362. δ. — καὶ οἱ ἄλλοι [sc. ὑμεῖς, τοσούτοι] ὅσοι ἦτε Κύρου φίλοι, *and [the rest of you] ye others, as many as were friends of Cyrus*, R. xxviii., §§ 494, 521, 523. The second person ἦτε shows that ὑμεῖς is understood. — [P. 20.] L. 3

τὴν ταχίστην ὁδόν, *the quickest (or shortest) way*, R. xxiv., § 440 — πλείστοι, *most*, sup. of πολὺς.

[d. Irregular Comparison of Adjectives. §§ 160, 161.]

8. L. 4. σὺν . . εὐδαιμονεστάτοις, *with those about him of the highest excellence and fortune*. — 5. τὰ ἔσχατα, [the uttermost things] *the severest punishment*. — παθεῖν, 2 aor. of πάσχω (r. παθ-, πενθ-, πασχ-, § 281. ε). — 6. Πρῶτον μὲν γὰρ καὶ μέγιστον, *for [indeed the first and greatest thing] first and greatest*, § 334. 8. — οἱ . . κωλύουσι, [the oaths of the gods] *our oaths by the gods forbid us*. — 7. ἀλλήλοις, § 405. ζ. — Πλησιαίτατος, §§ 161. 2, 156. γ.

[e. Comparison of Adverbs. §§ 162, 163.]

4. L. 9. Ἀνωτέρω τῶν μαστῶν, *higher than the [breasts] breast*, R. v., § 351. — Πολύ . . θάπτον (comp. of ταχέως, from ταχύς; see § 159. β), *for they ran much faster than the horses*. — 10. Εἰς . . κόμας, *into the nearest villages*, § 475. — 12. ἡμελημένως μάλ λον, § 460.

## X.

[a. Euphonic Changes of Vowels. § 27 f.

b. Contraction. § 31 f.

c. Contract Verbs in -άω. §§ 33, 216.

d. Write the uncontracted forms of the Present and Imperfect of τιμάω, to honor, according to ¶¶ 29, 30; contract these forms according to § 33; and then compare ¶ 45.

REMARK. Observe a similar method in learning all the contract paradigms; and, in parsing contract words, give the rule of contraction.]

1. L. 13. ὑφ', for ὑπό, §§ 41, 65. — Ὀρᾶ, § 31. n. — 14. ὑμῶν αὐτῶν, § 352. γ. — σὺν τοῖς θεοῖς, *with the aid of the gods*. — 15. ἐβόα, impf. of βοάω. — 16. ἐπειρῶντο, impf. of πειράσμαι. — 19. εἶεν, opt. of εἰμί.

[e. Contract Verbs in -ίω (paradigm φιλίω). § 36; ¶ 46.]

2. L. 22. ῥεῖ, §§ 13. 2, 216. β. — Ἡμᾶς . . μισθόν, § 436 — 23. K. . . πλοία, § 436.

3. L. 25. ἐρρίπτουν, impf. of ῥιπτέω, § 64. 1. — 26. Αὐτός εἰμι, ὃν ζητεῖς, *I am the very one whom you seek*. — Ἐμοὶ . . ὥρ' (subject of δοκεῖ) εἶναι ἡμῖν (§ 409) καθεύδειν, *to me, then, it seems to be no time for us to sleep*. — 27. ἡμῶν, § 376. δ. — 29. Περσῶν . . ἐπτά, [of the Persians the seven best of those about him] *the seven best of his Persian courtiers*.

4. [P. 21.] L. 1. Ἀπαγγέλλετε, imperative. — μάχης δέ, *there is need of a battle*, §§ 357. β, 546. — 2. ἐκτῶντο, impf. of κτάσμαι. — 3. ὑπαίθριοι, § 457. β. — 4. Οὐ . . φθονοῖεν, [not justly, with no good reason certainly could they envy me], §§ 406, 604. α. — Ἐνθα, here, i. e. at his father's court. — 5. αἰδημονέστατος . . τῶν ἡλικιωτῶν, *in the first place, the most modest of the boys of his own*

age. — 6. ἡ. ἡ. . . πείθεσθαι, and to obey his elders even more implicitly than those who were inferior to himself in rank. — 7. φιλεπνότατος, i.e. ἐδόκει εἶναι. — τοῖς (§ 470. 1) ἵπποις (§ 419. 5) ἀριστα χρῆσθαι (§ 33. α), to manage horses the best.

[f. Contract. Verbs in -ίω (paradigm δηλώω). §§ 36, 37. 3; ¶ 47.]

5. L. 9. Ἀξιούμην, we claim. — κράτιστοι, sup. of ἀγαθός. — ἀξιούνται, are thought worthy. — 10. δηλοῖν, in order that he might show, §§ 205. 2, α, 601. γ. — οὗς (§ 535) τιμᾷ, whom he honors, ἴνι οὗς τιμῇ, whom he honored, § 610.

[g. Temporal Augment. §§ 187 - 189.]

6. L. 12. Τοῦ δὲ λόγου (§ 350. ρ.) ἤρχετο (ἐ-άρχ-ετο, impf. of ἀρχομαι) ὧδε, and he began his speech thus. — Ἡσθένει (ἐ-ασθένε-ε), impf. of ἀσθενέω. — 13. ὑπώπτευε (ὑπο-ε-όπτευ-ε, impf. of ὑποπτέω) τελευτήν τοῦ βίου, was apprehending a termination of life. — 14. Κλεάρχω, § 406. — ἠρώτα (ἐ-ερώτα-ε), impf. of ἐρωτάω. — ἔχει, § 610. — 15. συνῆλθον, 2 aor. of συνέρχομαι. — 16. ἦν, 546. β. — Ἀπήγγελλε, impf. of ἀπαγγέλλω. — 17. ἐπαίνοίη, § 205. 2. — καὶ -- καί, both -- and.

7. L. 19. ἦκεν, impf. of ἦκω. An initial η in an augmented tense leaves it doubtful whether the verb begins with α, ε, or η; and an initial ω, whether it begins with ο or ω. — 20. ἦκεν, § 579. ζ. — Χωρία — φκουν (impf. of οἰκέω, § 188. 2), inhabited strongholds. — 21. Εἰκαζον (§ 188. ν.) δὲ ἄλλοι ἄλλως, but some conjectured in one way, and others in another, § 542. δ. — Οἱ μὲν φχοντο (impf. of οἰχομαι), § 490. 1. — 22. Εὐρίσκετο, §§ 549, 544. — πολλά, neut. pl. of πολὺς (¶ 20). Some of the forms of this adj. in the sing. are of Dec. III., and may be omitted for the present. — 23. ὥστε . . σφενδόνας, so that they used them for their slings, § 628. — 24. Ὀν ᾤετο (§ 188. 2) πιστόν οἱ (dat., §§ 507. 6, 403) . . εὔρε (2 aor. of εὐρίσκειν) Κύρῳ φιλαίτερον (§ 156. γ), ἢ ἑαυτῷ, the man whom he supposed to be faithful to himself, him he soon found to be more friendly to Cyrus than to him. — 25. ἀφίκοντο, 2 aor. of ἀφικνέομαι. — εἰς τὸ αὐτό [sc. χωρίον], to the same place, or together. — 26. ἄσμενοι, § 457. γ. — εἶδον, 2 aor. of ὁράω (§ 301. 4).

8. L. 28. Οὐκ ἀνέφωγον (§ 189. 2), they did not open. — Ἐώρα, impf. of ὁράω, § 189. 2. — 29. ἄλλος ἄλλον εἶλκεν (§ 139. 3), § 542. — Εἷα (§ 189. 3) Κ., C. permitted. — Συνήγαγεν, 2 aor. of συνάγω, § 194. ν. — 30. αὐτοῦ, contracted from ἑαυτοῦ, ¶ 23. Β. § 144. This must be carefully distinguished from αὐτοῦ, gen. of αὐτός — Ὁφειλε (2 aor. of ὀφείλω) . . ζῆν (§ 33. α), § 567. γ. — 32. ὅπλα δ' εἶχον (§ 189. 3), and they had [as arms] for arms, § 332. 3.

[h. Compounds of αὐτός; οὗτος, τούτος, &c. § 150. α, β; ¶ 24.]

9. [P. 22.] L. 1. Νόμος γὰρ ἦν οὗτός σφισιν (§ 507. 6), for this was [to them a custom] their custom. — 2. τήν, § 473. β. — 3. τάφρον, § 394. — 4. Τούτῳ ἀπεθανέτην (2 aor. of ἀποθνήσκω), these two died. — Τοῦτο ἔστω, let this be.

**10.** L. 6. τοιαῦτα (neut. pl. of τοιοῦτος), *such things*. — 7. εἶπε, a second aorist associated with φημί (§ 53, § 301. 7). — τοσοῦτον (§ 97. N.), *thus much (merely)*. — 8. ἔχετε, indicative. — ταῦτά, by crasis for τὰ αὐτά (§§ 30, 38, 39. 1), *the same things*. This must be carefully distinguished from ταῦτα, neut. pl. of οὗτος. — 9. Οὗτος . . κελεύει, *and this same person commands*.

[i. Contract Nouns of Dec. I. (paradigms ἑρμίας, βορρᾶς, μνάα). §§ 11 96. α; ¶ 7.

j. Contract Nouns of Dec. II. (paradigms νόος, ναός, ὁστίον, ἀνώγειον). §§ 98, 97. 3; ¶ 9.

k. Contract Adjectives of Dec. II. and I. (paradigms ἀγερῆος, χερύσιος, διπλόος). ¶¶ 17, 18.]

**11.** L. 10. ἄνεμος βορρᾶς (§ 485. α) ἐναντίος (§ 457) ἔπνει, [the wind boreas] *the north wind was blowing directly against them, or in their faces*. — λέγετε, indicative. — 11. ὅταν βορρᾶς πνέῃ (§ 216. β), [when the north wind may blow] *whenever the north wind blows*, § 606. — ὥς . . εἰσιν, *that [there are fine sailings] it is fine sailing*. — 12. αὐτῶν, § 350. — Ταμῶς, of Att. Dec. II.; thus, (Ταμαῶς) Ταμῶς, (Ταμαοῦ) Ταμῶ, &c. — 13. Ὡς τάχιστα (§ 162), *as soon as*, § 525. α. — 14. Ἦν (before the subj., § 603) οἱ θεοὶ ἴλεω ᾧσιν (subj. of εἰμί, § 603. β), *if the gods are propitious*.

## XI.

[a. Classification and Analysis of the Affixes of Conjugation. § 195 f, ¶ 31.

b. Tense-Signs. § 198 f.

c. Affixes of the Future and Aorist, Active and Middle. ¶¶ 29, 30. Cf. ¶ 31.

d. Future and Aorist, Active and Middle, of βουλιύω. ¶¶ 34, 35.]

**1.** L. 15. πρὸς ταῦτα, *with reference to [these things, § 451] this, or in view of this*. — Ἐπειδὴν ἐκέισε ἔλθωμεν, *when we [may have come thither] have arrived there*, § 606. — 17. Σκύθαι, § 446. — ἐτόξευσαν, 1 aor. of τοξεύω. — 19. Κλέαρχον . . σύμβουλον, *but Clearchus he even called within as a counsellor*, § 332. 3. — 21. Ἦδιοςτ' ἂν ἀκούσαιμι, *I should most gladly hear*.

**2.** L. 22. Ἐπεμψε (ἐ-πεμπ-σε, § 51), 1 aor. of πέμπω. — 24. Ἐφονται (ἐπ-σονται), fut. mid. of ἐπομαι. — ἦξω (ἦκ-σω, § 51), fut. of ἦκω. — 25. θεούς, § 426. δ. — 26. ἄξει (ἄγ-σει). fut. of ἄγω. — πέντε ἡμερῶν, *in five days*, R. xiv., § 378. — ὅθεν, § 521. β. — 27. ὄφονται, fut. of ὁράω (§ 301. 4). — τὴν τήμερον ἡμέραν, [the to-day day] *the present day*. § 475. — 28. λήψομαι, fut. of λαμβάνω (γ. λαβ-, ληβ-, λαμβαν-, §§ 266, 290. β).

**3.** [P. 23.] L. 3. λέγετε, indicative. — ποιήσω, § 218. — 4. Μὴ ποιήσης ταῦτα, §§ 597, 598. β. 1. — 5. σοί, § 404. γ. — 6. ἀπὸ . . ἐποίησεν, §§ 494, 434. — 8. ἐπεχείρησαν (ἐπι-ε-χείρε-σαν), 1 aor. of ἐπιχειρεῶ. — 9. ἀποτίσαιτο, §§ 597, 600. δ. — 10. Ἀκούω, Δέξιππον λέγειν, *I hear, that Dexippus says*. — οὐκ . . ἐκέλευσεν, §§ 603. δ, 593. β

4. L. 12. ἐγὼ . . πείσομαι (πείθ-σομαι, § 55; fut. mid. of πείθω, *I will comply with your custom* — 14. ὅποτε γυμνάσαι (γυμνάδ-σαι § 273. N. 2; 1 aor. of γυμνάζω) βούλοιο, *whenever he wished to exercise*, § 606.

5. L. 15. ἔσται, ¶ 55, § 230. a. — 16. καὶ γάρ (stronger than simple γάρ), *and this because, for*, § 661. 2.

6. L. 18. Ἐκποριοῦσι, for ἐκπορίσουσι (σ becoming ε, which is then contracted with the vowel following, §§ 209. β, 50, 36), fut. of ἐκπορίζω. Observe § 200, R. a, and the paradigm κομίζω (¶ 40). — 19. τῶν . . σπανιέι (Att. fut. of σπανίζω), § 357. β. — 20. ὅπως . ἀγωνιούμεθα, *how [we shall contend as well as possible*, § 525. α, N.] *we may contend most successfully*. — 21. Ὑμᾶς, ὅπταν γαλήνη ἦ [subj. of εἰμί, § 606], ἐμβιβῶ (Att. fut. of ἐμβιβάζω; full form ἐμβιβάσω, by dropping σ ἐμβιβάζω, by contraction ἐμβιβῶ, § 200. 2), *I shall put you on board when there is a calm*. — μαχεῖται, Att. fut. of μάχομαι, § 222. α. — 22. ἡμερῶν, § 378. — Ἠσπάετο αὐτὸν, ὥς ἀποπλευσούμενος (Dor. fut. of ἀποπλέω, § 200. 3) ἤδη, *he was taking leave of him, as now [about to sail away] upon the point of setting sail*.

7. L. 23. ἔδωκε, irregular 1 aor. of δίδωμι, §§ 201. 3, 284, ¶ 51. — Οὐκ ἄρα ἔτι μαχεῖται, [he will not then fight more] *then he will never fight*. — 25. ἀληθεύσης, § 603. β.

## XII.

[a. REVIEW. Vowels and their Euphonic Changes. ¶ 3. I.; §§ 24-48

b. Affixes of the Third Declension. ¶ 5; § 100.

c. In the genitive γυναικός, what is the *affix*? What is then the *root*? What is the *characteristic*? To which class of nouns of Dec. III. does it then belong (§ 100)? As it is masculine, what affix is added to the root to form the nominative singular? What is added to form the dative plural? What do γυναικός and γυναικίδες become, by § 51?

d. Mutes of Dec. III. — Labials and Palatals. ¶ 11. 1, 2; § 101.

e. In the genitive παιδός (masc. and fem.), what are the affix and root? What do the theme (nom. sing.) παιδός and the dat. pl. παιδίδες become, by § 55? As the voc. sing. has no affix (¶¶ 4. v., 5), what would be its form without euphonic change? What does παιδὲ become, by § 63. 1?

f. The Linguals παῖς and παῖς. ¶ 11. 3; § 102.]

1. L. 28. Εἶχον, *they had*. — 29. γυνή, § 101. γ. — 30. ἔπεισεν, 1 aor. of πείθω. — [P. 24.] L. 2. Ὅτε . . νύκτες, *and when these things [were] had taken place, it was almost midnight*, § 456. How is the theme νύξ obtained from the root νυκτ-?

[g. As χάρις, -ις, is a barytone (i. e. has no accent on the last syllable, § 725), how many forms of the accusative singular has it (§ 102. γ)? What does the old acc. χάριτι become, by § 63. R. ? Decline χάρις (¶ 11.).]

2. L. 4. Δαρείον καὶ Π. R. vi., § 355. How many forms has Παρύστασις in the acc. sing.? What are they? — 5. πρεσβύτερος μὲν Ἀ., [elder on the one hand] *the elder A*.

[h. In the genitive *σώματος* (neut.), what are the affix and root? What would be the theme without euphonic change? What law of euphony forbids this form? What does it then become (§§ 63. 1, 103)?

Decline *σῶμα*, *φῶς*, and *ἔπος* (§ 11), explaining their euphonic changes; and also the adjective *εὐχαρεῖς* (§ 17, § 130), which drops *ε* in the nom. neut.]

3. L. 8. *Ἐπλεον . . καλῶ*, they sailed through a day and a night with a fair wind, § 439, 415. — 9. *ἐπέλιπεν*, 2 aor. of *ἐπιλείπω*. — 12. *δώρατα*, § 103. N. — *Τὸ γὰρ ἐπίχαρι* (§ 449. α) *οὐκ εἶχεν*, for [the pleasing he had not] he had nothing pleasing in manner.

4. L. 14. *οἱ . . μὲν* (§ 490. R.) . . *πραγμάτων* (§ 347), some with trouble, and others without. — 16. *εὐτύχησαν* (§ 193. III.) . . *εὐτύχημα*, § 431. — *συνεβόων*, from *συμβοάω*. — 17. *συνελέγοντο*, from *συλλέγω*. — *νυκτός*, § 378.

## XIII.

[a. Future and Aorist, Active and Middle, of Liquid Verbs. § 56; ¶ 41.]

1. L. 19. *Σπονδὰς ἡ πόλεμον ἀπαγγελῶ*; Shall I report peace or war? — *ἔμεινε* (*ἔ-μεν-σε*, § 56), 1 aor. of *μένω*. — 23. *Οὐκ . . ὀπλίτας*, they did not wait for the heavy-armed.

[b. In the genitive *λιμένος* (masc.), what are the affix and root? What would be the theme without euphonic change? What does it become, by §§ 57. 3, 105. 1? What is the dative plural (§ 57. 4)?

c. Decline *λιμήν*, *δαίμων*, *θήρ*, and *ῥήτωρ* (§ 12), and also *ἄρην* (§ 17), explaining their euphonic changes.]

2. L. 24. *Καὶ . . Θράκης*, and they disembark [into] at the harbour of Calpe, [somehow at the middle] about the middle of Thrace. — 25. *γέλῳτι*. What is the acc. sing. of this noun (§ 102. γ)? — 27. *τοῦ μνηός*, §§ 378, 470. N. — *οἴσει*, fut. of *φέρω*, § 301. 6. — 29. *Ἰμῶν . . δώσω* (fut. of *δίδωμι*), and of you [the] Greeks, I will even give to each one a golden crown.

3. [P. 25.] L. 1. *ἀπώλοντο*, 2 aor. of *ἀπολλύμι*, § 295. — 2. *Ἡγεμόνα . . Κ.*, § 436. — 5. *χείρ* (roots *χειρ-* and *χερ-*, § 123. γ, ¶ 12) *ἡ δεξιὰ*, § 486. γ. — 6. *τουτονί*, § 150. γ, ¶ 24. — 7. *κέρω*, § 104, ¶ 11. — 8. *διέταξεν* (*δια-έ-ταγ-σεν*), 1 aor. of *διατάττω*, §§ 274. γ, 70. 1.

[d. The Syncopated Liquids *πατήρ*, *ἀνήρ*, and *μάτηρ*. ¶ 12; §§ 106, 64. 2.]

4. L. 10. *ὑπῆρχε* (from *ὑπάρχω*) τῷ Κ., § 403. — *ἄνδρες*, § 443 β. — 11. *γείτων οἰκῶ τῇ Ἑλλάδι*, I dwell a neighbour to Greece, § 399. — *λέγεται Ἀ. ἐκδεῖραι* (1 aor. of *ἐκδέρω*) M., § 551. — 12. *Ζῆ*, § 33. α. — 13. *ὑπέσχετο*, from *ὑπισχνόμαι*.

[a. How are the themes *ρίς* (§ 12) and *ίς* (§ 21) obtained from the roots *μν-* and *ιν-*? §§ 58, 105.

-f. Decline *ρίς*, *ίς* (which has a feminine from another root, § 137. β), and its compound *οὐδεῖς* (§ 21).

g. Decline *τίσσεαις*. ¶ 21; §§ 59. 8, 70. 1.



λ. Decline *τις*, which has also irregular forms in the gen. and dat. sing., and in the neut. pl. ¶ 24. B; §§ 105. β, 152. See §§ 517, 518.]

5. L. 16. τῷ, § 133. γ, δ. — 18. πυρός, § 108. For a plur. of Dec. II., see § 124. β. — 20. Οὐδείς ἡμάρτανεν ἀνδρός, *no one [missed] failed of hitting a man*, § 347. — 21. Μηδείς. Why is this used rather than οὐδείς? — Ἠδικήσαμεν τοῦτον οὐδέν, *we have [wronged this man nothing] done this man no wrong*, § 435.

[i. The Interrogative *τις*, and the Relative Indefinite *ἕστις*. ¶ 24. F § § 152. 2, 153, 519 f, 535 f, 539.]

6. L. 23. ὅστις οὐ βούλεται, [who does not wish] *that he does not wish*, § 531. — 24. Πρὶν δῆλον εἶναι (§ 657. N. 2), ὅ τι (§ 16. 2) . . ἀποκρινούνται, § 535. — 27. ἄλλων, § 347. — 28. τάδε, § 513. 1 — Εἰπὲ (§ 747. c) . . πορείας, § 536.

7. L. 29. Λέξατε . . ἔχετε, § 536. — 32. συμβούλευσον . . χρόνον, [advise us whatever seems] *give us that advice, which seems to you to be most appropriate and useful, and which will bring you honor in coming time*. — [P. 26.] 2. Ὅ τι δὲ ποιήσοι, *but what he would do*, § 608. — Ὅσφ δοκεῖ ταῦτα, *to whomsoever these things seem best*.

[j. Declension of Comparatives in -ων (paradigm *μειζων*). § 107; ¶ 17.]

8. L. 4. ἄλλο ὁρᾷ βέλτιον, *sees [another thing better] another course which is better*. — 5. πέντε καὶ εἴκοσι, § 140. 1. — 7. Κακίους . . ἡμᾶς, *they are worse towards us*.

#### XIV.

[a. REVIEW. Comparison of Adjectives and Adverbs. §§ 155–163, 460–466.

b. In the genitive *λίοντες* (masc.), what are the affix and root? What would be the theme without euphonic change? In *λίοντ-ς*, what becomes of *τ*? What then becomes of *σ* (§§ 57, 109)? What does the dat. pl. *λίοντ-σι* become (§§ 55, 58)? Why does *λίοντ* become *λίον* in the voc.? Decline *λίον* (¶ 13).

c. Decline *δοῦς*, *γίγας*, and *Ξεινοφῶν* (¶ 13), explaining their euphonic changes.]

1. L. 8. πόδας, ¶ 11, § 112. a. — 9. ἄρχοντα — σύνδειπνον, § 434.

[d. Feminine of Adjectives of Dec. III. and I. § 132.

e. Decline *παῖς* (¶ 19), explaining its euphonic changes.]

2. L. 11. Πάντες οἱ, § 472. a. — 12. ἐορτῆς, § 367. — 14. οὐδέ ἄλλο οὐδέν δένδρον, [nor no other tree] *nor yet any tree*, §§ 457. e 664. a. — ψιλή . . χώρα, § 472. a.

[f. Decline the Participles *βουλίουσιν*, *λιπών*, and *ἄρας* (¶ 22), explaining their euphonic changes. See § 133. 1, N.]

3. L. 15. λαβών, [having taken] *taking*, § 631. — 17. ὅτι . . ὅστιν, *that being a Greek, he is such a coward*. — 18. παρὼν ἐνύγχασεν, § 633. — 19. ἄλλοτε καὶ ἄλλοτε, § 542. γ. — 21. ἀμα ἠλίφ

δύονται, [at the same time with the sun setting] *at sunset*, §§ 399 485. a.

4. L. 25. Κύρος . . M., § 631. — 27. Καὶ ὅς, § 491. R. — δέεται, *entreats him*. — 28. λαγὼς ὄχετο θηράσων, *had gone to hunt hares*, §§ 579. ζ, 583. a, 635. — Ἐξέπλει, from ἐκπλέω.

5. [P. 27.] L. 1. αὐτοῦ, § 379. a. — 3. ἐν . . Ἀσίᾳ, *in the Thrace which is in Asia*, a part of Asia Minor, so called from its having been settled by Thracians. — 4. ἀρξαμένη . . Ἡρακλείας (§ 394), *and this Thrace [is having begun from the mouth of the P. as far as H.] beginning at the mouth of the Pontus, extends as far as Heraclea*. — 5. ἐπὶ . . εἰσπλέοντι, § 410.

[g. Decline τιμῶν and φανῶν (uncontracted φανίων, § 56), applying the rules of contraction. ¶ 22.]

6. L. 7. Νικῶν τυγχάνει, *he happens [conquering] to be victor*, § 633. — Ξενοφῶντι. § 652. β, 1. — 9. τῶν . . ἐστίν, § 390. — 11. ἐρῶντα (¶ 53, § 301. 7) . . χρήζοι, *to say, that he wished to have an interview with him*. — 12. ὡς ἀποκτενῶν, § 583. a.

7. L. 14. τὸν . . Ἀ., § 474. — 15. Τὸν . . στρατηγοί, *but [during the before time] previously the generals did every thing [from the prevailing opinion] according to the vote of the majority*, § 447. β.

8. L. 17. ὃ τι ἂν δέη [sc. πάσχειν], πείσομαι (fut. of πάσχω), *I will suffer, whatever [it may be necessary to suffer] may be necessary*. How is πείσομαι formed from the root πειθ- (§§ 58, 281. ε)? The fut. of πάσχω must be carefully distinguished from the fut. mid. of πείθω, which has the same form (Less. XI. 4). — 18. σπείσασθαι (σπένδ-σασθαι), from σπένδω. Show how this form is obtained.

## XV.

[a. Decline the Pures *θύς, ἥρως, κίς, οἷς*, and *ιχθύς* (¶ 14), observing the contractions which occur. See §§ 34, 84, 114. 2, 115. 2.]

1. L. 19. τοῦ Συρίας ἀρξαντος, *who had ruled over Syria*, §§ 469. 1, 636. — 20. προτέρα (§ 457. a) Κύρου (§ 351) πέντε ἡμέραις (§ 419), *[sooner than C. by five days] five days before Cyrus*. — 21. Ἐρυχε (from τυγχάνω) δὲ διὰ μέσου (§ 456) . . Σελίνους, *and there happened to be flowing through the midst of the estate (Xenophon's at Scillus) a river Selinus*. Σελίνους is contracted from Σελινώεις; properly an adjective signifying *abounding in parsley*. See § 109. 2, and also Ὅποις (¶ 13). — 24. ἐν ἀμφοτέροις, *in both the rivers named Selinus*.

[b. Special Law of Greek Declension. § 110 f.

c. Change of -ιος to -ιως, &c. § 116.

d. Decline *ισαίης, πῆχυν*, and *Σώκράτους*, showing how all their forms are obtained. ¶ 14; §§ 111. 1, 113 - 116.]

2. L. 27. ὡς βασιλείᾳ, §§ 662. a, 485. a. — [P. 28.] L. 1. Σφενδονητῶν, § 357. β. — τὴν ταχίστην [sc. ὁδόν], *[the quickest way] forthwith*, § 440.

3. L. 4. *περὶ πλήθουσιν ἀγορὰν*, about the time of full market, the latter part of the forenoon. — 5. *Τισσαφέρνους*. This noun is ο. both the first and the third declensions (§ 124. a). The usual forms are, N. *Τισσαφέρνους*, G. -*νους*, D. -*ναι*, A. -*νην*, V. -*νη*. — 6. *ἦν δ' αὐτῶν Φ. εἰς Ἑλλήν*, [but there was of them P. one Greek] but one of them was a Greek, *Phaënus*. The construction is here changed from apposition to the form of a distinct sentence. — 7. *ἐντίμως ἔχων* (= *ἐντίμος ὢν*, § 555. a), [having himself in a condition of honor] to be held in honor. — 8. *ἡγεμόνι*, § 472. a. — *Ἡρακλεῖ*, § 115. 3, ¶ 14. — 12. *πρέσβεις*, §§ 111. 1, 136. a.

[e. Decline *πέλις*, explaining its forms. ¶ 14; §§ 111. 2, 113. 1, 114. 2, 115. 2, 116. a, δ.]

4. L. 14. *πόλιν οἰκουμένην*, an inhabited city, as some of the cities upon the route of Cyrus were desert. — 15. *Μίδου*, § 390. — 16. *κεράσας*, 1 aor. of *κεράννυμι*, § 293.

5. L. 18. *ἀπέπεμπε . . βασιλεῖ*, sent to the king the tribute accruing. — 19. *ὧν*, for *ἃς*, § 526. — 20. *αὕτη*, § 473, N. — *τοῖς ἀδροῖς*, §§ 395. a, 620, 622.

[f. Decline *εὐχῆς* and *ἄστυ*, explaining their forms. ¶ 14. β; §§ 113. 2, 115. 1, 116. a.]

6. L. 25. *Τέλος*, § 440.

7. L. 28. *τὸ εὖρος*, sc. *ἦν*. — 30. *ὄνομα, εὖρος*, R. XXII, § 437. — *δύο* (§ 137. γ) *πλήθρων*, § 387. — 31. *ἀνὰ κράτος*, [up to their strength] with all speed. — *Ἦν . . ἔτη*, and he was, when he died about fifty years old, § 480. 2. — 33. *ἑτῶν*, § 387. — *ὥς*, 662. b.

8. [P. 29.] L. 2. *τούτῳ*, § 499. — *Τούτων* (§ 652. a) . . *ἐμέμφετο*, and these no one either sneered at as cowardly in war, or blamea [them] in respect to friendship. — 3. *ἥστην*, § 230. γ. — 4. *ἀμφω*, ¶ 21.

9. L. 5. *βόες*, ¶ 14. Explain its forms (§§ 34, 112. 4, 113. 3, 114. 2 and 3). — *ὄρνιθες*, § 123. γ. — 6. *Ἐνι*, a form of *ἐν* (§§ 648 β, 730), used even in the common language with an ellipsis of the substantive verb, §§ 652. e, 653. e.

[g. Decline *ἡχώ* and *αἰδώς*, explaining their forms. ¶ 14; §§ 112. 4, β, 113. 3, 114. 2, 115. 1, α.

h Decline *συγγένης* and *σαφής*, explaining their forms. ¶¶ 14, 17; §§ 112. 3, 113. 1, 114. 2, 115. 1.]

11. L. 13. *ἐν τούτῳ* [sc. *τῷ χρόνῳ*, § 447. a], [in this time] meanwhile. — 15. *ἦσαν ἀφανείς*, [were out of sight] had disappeared. — *διώκει*, § 610. — 16. *κατὰ τοῦ πρανοῦς*, down the steep, § 447. γ. — 17. *Ἐὰν δὲ τὸ κατεργάζεσθαι* [sc. *ταῦτα*, § 523] *ὧν* (§ 376. e) *ἐπιθυμοίη* (§§ 205. 2, 606), to the [accomplishing what he might desire] accomplishment of his desires. — 18. *διὰ τοῦ ἐπιπορκεῖν*, through [the swearing falsely] perjury. — 19. *τὸ δ' ἀπλοῦν . . εἶναι*, §§ 449 α, 400.

[4. Decline ἄδης, explaining its forms. ¶ 19; §§ 112. 3, 113. 1; 114. 2 115. 2, 132. 1.]

12. L. 22. τὸ μὲν στόμα ὥσπερ φρέατος, *the mouth [as the mouth of a well] like that of a well.* The part στόμα is in apposition with the whole οἰκία, § 333. 5. A more regular construction would have been *τὸ μὲν στόμα ἔχουσαι, having the mouth.* — 23. ὑπὲρ ἡμῶν, § 658. — 26. πολλοῦ χρόνου, § 378. — τούτου, § 351. — οἶνον, § 652. 1. — 27. ἐπεμψε, § 609. β. A change is here made to the words put by Cyrus into the mouth of the messenger. — 28. οἷς, § 526. α.

13. L. 29. Ἀριθμὸς . . ὁδοῦ, *and the amount of the whole way travelled by the Greeks in the expedition with Cyrus and in their return.* — 33. τρεῖς, ¶ 21.

## XVI.

[a. Remarks on the Declension of Pures. §§ 117 — 119.

b. Irregular Nouns. § 122 f.

c. The irregular Adjectives *μήγας* and *πολύς*. ¶ 20; § 135.]

1. [P. 30.] L. 2. ἐμπλεων, acc. sing. from ἐμπλεως, -ων of Att. Dec. II.

2. L. 8. πλέθρον, § 387. — πραέων, ¶ 20, § 135. — 9. ἀδικεῖν οὐκ εἶων (from εἴω), *did not permit any one to injure them*, § 627. 3. — οὐδὲ τὰς περιστερὰς, sc. ἀδικεῖν εἶων.

3. L. 12. σοὶ . . γενέσθαι, *it is in your power, X., to become a man (a great man)*, §§ 408, 627. α. — 13. Ἐχεις . . τοσοῦτους, § 660. α. The omission of the conjunctions (*asyndeton*) increases greatly the vivacity of the expression. — 15. ὀνήσαιο, from ὀνίστημι, § 284.

4. L. 16. πυρά, 124. β. — 17. κύκλῳ, [in a circle, § 418] *round.* — ὄρέων, uncontracted form, § 115. 2. — ὕδωρ . . οὐρανοῦ, [there was much water from heaven] *much rain fell.* — 18. Στρατοπεδευομένων δ' αὐτῶν, *and [they being encamped] while they are encamped*, R. xxxii., § 638.

5. L. 20. σῶοι, § 135. — 21. τοῖς . . χιόνος, *a protection to the eyes from the snow*, §§ 347, 403. — 22. μέλαν, ¶ 19. Explain its forms (§§ 105, 132. 2). — 23. Διτ', ¶ 16. — Γλοῦν, ¶ 16, § 126. 2. — 25. Μάσκα (also accented Μασκᾶ), §§ 126. 2, 562.

6. L. 29. Κύρη παρήσαν, [were present to C.] *came to the aid of Cyrus*, § 652. 1. — 30. νῆς, from ναῦς, ¶ 14, §§ 34. α, 114, 121. 6. — ἐπ' αὐταῖς ναύαρχος, *as admiral over them.* — [P. 31.] L. 1. ναῦς ἑτέρας Κύρου, *other ships belonging to Cyrus.* — 2. ἐπολιόρκει, — συνεπολέμει. The subject of these verbs is a pronoun referring to Tamos; while αὐτὸν refers to Tissaphernes.

## XVII.

[a. History of Greek Declension. §§ 83 — 91, 141, 143; ¶ 6.

b. Use of the Numbers and Cases. §§ 335 — 341.

c. The Affixes of the Aorist and Future Passive. ¶ 30; §§ 198, 199. See ¶ 31.

d. The Aorist and Future Passive of βουλεύω. ¶ 35.]

1. L. 10. τὴν τῶν Μ., sc. χώραν, §§ 385, 447. β. — 11. Τοῦτ' α. τι, §§ 572, 431. α.

2. L. 16. Κατεπέμφθη (κατα-ε-πέμπ-θη), § 52. 1. — 18. ἐλήφθησαν (ἐ-λήβ-θησαν), from λαμβάνω.

3. L. 20. ὑπηρεταὶ παντὸς ἔργου, assistants [of] in every work. — 21. Κύρω ἐλέχθησαν (ἐ-λέγ-θησαν, § 52. 2) γενέσθαι, [were said to be to C.] Cyrus was said to have, § 408. — πραχθήσεται (πραγ-θήσεται), from πράττω, ¶ 38, § 273. — 23. ἐπὶ τεττάρων, § 137. ε.

4. L. 28. Τούτοις ᾗσθη (ἐ-ήδ-θη, § 52. 3), § 406. — τούτων, § 375. — 29. Ἐναγκάσθην (ἐ-αναγκάδ-θην), § 273. Ν. 2. — αὐτοῖς, § 404. δ.

5. L. 31. δεηθῆναι, § 222. 3. — ἐπιδείξαι, aor. of ἐπιδείκνυμι. — [P. 32:] L. 1. ἀποσπᾶσαι, § 219. — 2. μὴ κυκλωθείη (§ 218), §§ 601. γ, 602. 2. — 3. ὅτι αὐτῷ μέλοι, §§ 407. ι, 546. — 4. ὅπως καλῶς ἔχοι, that [it should have itself well] all should be well, §§ 546, 555, 601. γ. — κατεκαύθη, from κατακαίω, § 267. 3.

6. L. 5. Δείσαντες, ¶ 58. 2, § 282. — ἀποκλεισθείσαν, § 221, — 6. Ἀναμνήσθητε, aor. pass. of ἀναμνήσκω, §§ 221. α, 285. — ἐν ποίοις τισὶ πράγμασιν, in what kind of circumstances, § 517. — 7. Τότε δὴ καὶ ἐγνώσθη (from γινώσκω), [then now also] then it was at once perceived.

7. L. 9. ἡχθέσθη, § 222. α. — 10. ἐκβλήθει, § 223. — 11. ἀνήχθησαν (ἀνα-ε-άγ-θησαν), from ἀνάγω. — ἀποτμηθέντες (from ἱποτέμνω, § 277. β) τὰς κεφαλὰς, § 437.

8. L. 13. παραδοθήσεται, from παραδίδωμι. — Καὶ . . συσταθσόμενος (from συνίστημι), and also, when he was setting forth from Ephesus to be presented to Cyrus. — 15. ἐαυτῷ (§§ 410, 504) δεξιὸν (§ 457. β), [on the right to himself] on his right.

9. L. 16. ἐφάνησαν, ¶ 42, §§ 199. II., 255. β. — 18. τὴν λοιπὴν πορείαν (§ 431. α) . . χρὴ (§ 284. 4) πορευθῆναι, whether [it is proper to travel] they should pursue the rest of their way. — 20. ὅπως, how. — 21. ταφεῖησαν, from θάπτω, §§ 272. α, 263.

10. L. 23. παρεκλήθησαν, from παρακαλέω, § 261. — 26. Οὐ πολλῷ δὲ ὕστερον, and [not later by much] not much after, or soon after. — ἀπὸ . . σημείου, [from] at the same signal. — οἱ τ' ἔνδον, § 476. — 27. κατεκόπησαν, from κατακόπτω, § 272. α.

## XVIII.

[a. REVIEW. Declension. §§ 72 - 154; ¶¶ 5 - 24.

b. The Reduplication. §§ 190, 191.

c. The Affixes of the Perfect and Pluperfect, in each voice. ¶¶ 23, 30.

d. The Perfect and Pluperfect of *βουλιώω*, in each voice. ¶¶ 34, 35.

e. Remarks upon the Complete Tenses. §§ 233 f, 577 f.]

1. L. 28. *τοιαῦτα*, § 432. β. — *πεποίηκε*, perf. of *ποιέω*, § 218. In looking for words in the vocabulary, allowance must be made for the reduplication, wherever it occurs. — 29. *ἀναθεσθαρρήκασιν* (*ἀναθε-θαρρέ-κασιν*), § 62. — 30. *ἐπιωρκήκασι* (*ἐπι-ο-ορκέ-κασι*), § 191. 4. — 31. *ἑώρακα*, §§ 189. 2, 190. — *οἶμαι* (§ 222. 3) *δὲ καὶ οἱ ἄλλοι πάντες* [sc. *ἄσμενοι σε ἑώρακασιν*], and, *I think, all the others also*. — [P. 33.] L. 1. *Κῦρος* . . *εἶρηκα* (§§ 191. 1, 301. 7), § 522. — 2. *ἦ ἀπολώλεκεν* (§§ 191. 2, 295), § 567. β.

2. L. 4. *Ἀπολελοίπασιν*, ¶ 37, §§ 199. II., 236. 1. — 5. *νικᾷ* *ᾄγεται*, [thinks that he conquers] *considers himself victor*. — *ἀπέκτο-εν*, from *ἀποκτείνω*. — 6. *ἔστηκε*, *stands*, §§ 191. 4, 233. — *γράμματα ἔχουσα*, [having letters] *bearing an inscription*. — 7. *Ἐλ-ληνίδες*, § 134. — 8. *Προηγείσθε τὴν πρὸς τοὺς ἐναντίους* [sc. *οὐδόν*, § 431. a] *lead forward* [the way against] *directly against the enemy*. — 9. *ὡς μὴ ἐστήκωμεν* (§ 234. a), *ἐπεὶ ὤφθημεν* (§ 301. 4) . . *πολεμίους*, *so that we may not be standing still* (as if afraid), [since] *now that we have been seen, and have seen the enemy*.

3. L. 14. *διεληλυθέναι*, perf. of *διέρχομαι*, §§ 301. 3, 191. 2. — *ἐνέτυχον ἤδη*, *they already* [happened upon] *fell in with*.

[f. Decline *ἰδώς*, explaining its forms. ¶¶ 22. 7, 58. 1; §§ 103, 112. a, 132. 1, a, 301. 4. n. 2.]

4. L. 15. *τεθνηκότα*, *dead*, from *θνήσκω*, § 281. — 16. *οὐδ' . . ἔλεγεν*, *nor did any one* [knowing] *from knowledge say how he died*. — 19. *πεποιηκὸς εἶη*, §§ 234, 611. 2. — 21. *ἦσθετο* . . *ἦν*, § 614. a. — 22. *Πάντες δὲ ᾔοντο ἀπολωλέναι* (from *ἀπόλλυμι*), *ὡς ἐάλωκί-ας* (from *ἀλίσκομαι*, §§ 301. 1, 198. 2) *τῆς πόλεως*, *and they all thought they were lost*, [as they would be, the city having been taken] *as though the city had been taken by an enemy, or inasmuch as* (in their opinion) *the city was taken*, § 640. — 23. *εἰκός* [sc. *ἐστι*], *it is probable*.

5. L. 25. *Εἰλήφεσαν* (*λε-λήβ-κεσαν*), §§ 61, 191. 1. — 26. *εἰ-στήκει* (*έ-ε-στά-κει*), a second form of the plup. of *ἵστημι*, in which the augment is prefixed to the reduplication, §§ 189. 3, 233. — 27. *τε-τελευτήκει*, § 194. 1. — *φάρμακον πῖων* (from *πίνω*, § 278), *πυρέτ-των*, [having drank a drug, being in a fever] *through the effect of medi-icine taken for a fever*. — 28. *τὰ δ' ἐκείνου*, § 477. a. — 29. *ἡλώ-κει*, from *ἀλίσκομαι*. — 30. *εἰώθει*, §§ 236. c, 297. — 31. *Χιτωνί-σκους δὲ ἐνεδεδύκεσαν* (from *ἐνδύνω*, § 278. γ) *ὑπὲρ γονάτων* (§ 103. n.), *and they* [had put on] *wore small tunics* [above their knees] *not reach-ing below the knee*.

[g. Formation of the Tenses. ¶ 28 (see ¶ 4. II.). Apply this table in parsing verbs, until it becomes perfectly familiar.]

6. L. 32. *Πάνθ'* (for *πάντα*, § 65) *ἡμῖν πεποίηται*, § 417. — [P. 34.] L. 1. *οὐδὲ . . μέμνησαι* (§ 233), *not even* [seeing know] *understand what you see, nor* [hearing remember] *remember what you hear*. — 2. *Ὅπως* . . *ἄνδρες*, § 602. 3. — *ἄξιοι τῆς ἐλευθερίας*

(R. XII., § 374. β), ἥς (§ 526) κέκτησθε (§ 234. β), *worthy of the freedom which you [have acquired] enjoy.* — 5. οὐ . . τυχεῖν, *for it is not possible to attain this in any other way.*

7. L. 7. Ὁμολογεῖς . . γεγενῆσθαι (from γίγνομαι), § 627. α — 10. διὰ τὸ διεσπάρθαι (δια-ε-σπάρ-σθαι, § 60; from διασπείρω, §§ 259. α, 268) αὐτῷ (§ 412) τὸ στράτευμα, *on account of [the army] having been dispersed for him] the dispersion of his army.*

8. L. 11. Παρυσάτιδος, § 390. — 12. εἰς ζώνην δεδομένα (from δίδωμι), *having been given for the girdle*, i. e. in accordance with a Persian custom, their income was appropriated to supplying the queen-mother with girdles. — 14. τεταγμένους, from τάττω. — 16. Κ. πεπτωκότα (from πίπτω, §§ 286, 236. α), *that C. had fallen*, § 633. — ἔφυγεν, from φεύγω, § 270. 9. — 17. ἐζευγμένην (from ζεύγνυμι, § 294) πλοίοις (§ 416. 1) . . ἐπτά, [connected by 37 boats] *composed of thirty-seven boats connected together.*

h. Connecting Vowels and Flexible Endings of Conjugation. §§ 202, 215; ¶ 31.

i. Analyze the Affixes which have been learned in ¶¶ 29, 30, distinguishing in each the Tense-Sign, Connecting Vowel, and Flexible Ending (so far as they exist). Write the Affixes as analyzed, separating the elements by hyphens, and verify the work by comparing ¶ 31.

j. Analyze the Forms of Verbs which occur in reading, distinguishing the following elements, where they exist — 1. the Preposition with which the Verb is compounded; 2. the Augment; 3. the Reduplication; 4. the Root, distinguishing all the additions made to the original root; 5. Letters inserted between the root and affix; 6. the Tense-Sign; 7. the Connecting Vowel; 8. the Flexible Ending; and 9. , *paragogic*. In Participles, the Flexible Ending of Conjugation may still further be resolved into (a) the Addition to form the Root of Declension; (b) the Connecting Vowel of Declension; and (c) the Flexible Ending of Declension (§ 133. 1. κ.). Continue this analysis until it becomes perfectly familiar.]

9. L. 19. ἀμφοτέρα (§ 472. α) τὰ ὦτα (¶ 11, § 33. γ) τετρυνημένον (τε-τρυν-α-μέν-ον), [bored as to both his ears] *having both his ears bored*, § 437. — 20. ἔδειξε (ἔ-δεικ-σ-α-τ, §§ 203. β, 211), from δεικνύμι. — συντετριμμένους (συν-τε-τριβ-μέν-ον-ς, §§ 34, 53), *from συντρίβω*. — 22. κατειλημμένῳ (κατα-ει-ληβ-μέν-ο-ι), from καταλαμβάνω. — 23. διεζεύχθαι (δια-ε-ζεύγ-σθαι, §§ 60, 52), from διαζεύγνυμι.

10. L. 25. ἤχθησαν (ἑ-άγ-θε-σαν, § 199), from ἄγω. — 26. ἤσθηνται (ἀ-αῖσθ-η-νται, § 222. 1), from αἰσθάνομαι. — ὄντος Ἑλληνικοῦ, [being Greek] *composed of Greeks.*

11. L. 32. προβάτων ἕνεκα, R. XI., §§ 372. γ, 674. 3. — ἀποδεδειγμένοι ἦσαν (§§ 53, 213. 2), perf. mid., *had expressed their opinion*, § 558. — [P. 35.] L. 1. ἐκέκλειντο (ἐ-κέ-κλει-ντο), *were kept closed*, § 577.

12. L. 3. διέπλευσαν (δια-έ-πλεῖ-σ-α-ντ), § 220. — 5. του . . γεγραφότος, *who painted the Dreams in the Lycæum*. — 6. ἐσέσωσθε ἐ-σέ-σω-σ-το, § 221. α), from σώζω, § 282.

13. L. 8. ἄμα ταῦτα ποιοῦντων (ποιε-ό-ντ-ων) ἡμῶν, [at the same time, we doing these things, § 638] *as soon as we do this*, § 616. a. — 9. ἀφ'εστίξει (from ἀφίστημι, § 239) . . λελείψεται (λε-λείπ-σ-εται), § 582. — Εἰ γάρ τινα ἀλλήλοις μάχην συνάψετε, νομίζετε, *for if you [shall join any battle] engage in any battle with each other, consider*. — 11. κατακεκόψεσθαι, § 582. .

## XIX.

[*z*. REVIEW. Consonants and their Euphonic Changes. ¶ 3. II., §§ 49

b. The Nude Affixes of the Present and Imperfect, in each voice. ¶ 29, 30.

c. Verbs in -μι. § 224 f.]

1. L. 12. ἴστανται (ἴ-στα-νται), ¶ 48, §§ 283. c, 284. — 13. ἐπίσταςθε, indicative. — 14. φέρει, [carries] *blows*. — 16. φημί (φα-μί, §§ 209, 224. 1, 284. R.), ¶ 53, § 301. 7. — 17. αὐτός, § 627. a. — Ἄμα δὲ τῇ ἡμέρᾳ, *and [at the same time with the day] at day-break*, § 399. — 18. συνελθόντες, from συνέρχομαι. — 19. οὔτε ἄλλον πέμπτοι (§ 608) σημαίνοντα (§ 583. a), ὃ τι χρὴ (§ 284. 4) ποιεῖν, *neither sent another to signify what they must do*.

2. L. 21. στρατιωτῶν — τις, § 362. β. — 22. ἴησι (ἴ-ε-σι, ¶ 54, §§ 211, 224. 1, 229, 284) τῇ ἀξίνῃ (§ 416. 1), *lets fly with his axe*, throws his axe at C. — 23. σωφρονήτε, § 603. β. — τοῦτον (§ 435) τὰναντία (τὰ ἐναντία, § 39. N. 1) . . ποιοῦσι (§ 546), [you will do to him the things contrary than they do to dogs] *you will treat him in a manner the reverse of that in which they treat dogs*. — 24. τὰς μὲν ἡμέρας (§ 439) διδέᾱσι (δί-δε-νσι, §§ 58, 284; cf. τιθέᾱσι, ¶ 50), *they tie up [through the days] by day*. — ἀφῴασι (ἀπο-ί-ε-νσι, § 229. b).

3. L. 27. Δίδωσι (δί-δο-σι), ¶ 51, § 284. — 28. παραδιδῶσιν (παρα-δί-δο-νσι-ν), § 58.

4. L. 23. συμμηνύουσιν (συν-μίν-ν-νσι-ν), § 294; cf. δεικνύασι, ¶ 52. — 30. ἀποκτινύασι, § 295. — 31. δεικνύουσι, § 225. R. — Τοῦτο . . τις, § 638. — [P. 36.] L. 2. τὸν θεόν, *the god*, who was supposed to have caused the sneezing as an omen of good.

5. L. 3. ἐπιάσιν (ἐπί-ι-νσι-ν, § 58. a), *they will advance*, ¶ 56, §§ 224, 231. — 4. ἀπιμεν (ἀπό-ι-μεν) . . ἐπικρατίας, *we shall depart hence out of the power of these men*. — 5. εἴσεισι, § 224. 1.

[d. Formation of Words. §§ 302–316; ¶ 62. A, B.]

6. L. 6. ψιλὴν . . κεφαλὴν, § 472. a. — εἰς τὴν μάχην καθίστατο, *stationed himself for the battle*. — 8. ὥς ἐδύναντο τάχιστα, *as fast as they could*, § 525. a. — Ἐκ τούτου, [from] *upon this*. — ἐσταμένος (from στέλλω, § 277. a) . . κάλλιστα, *arrayed for war as hand-some as [he could array himself] was in his power*. — 10. ἔφη, (ἔ-φα-τ, §§ 211, 224. 1), *said he*, ¶ 53. — τί (§ 432. 3) ἀντιτετάσσεται (ἀντι-τέ-τα-νται, § 213. 2, R.), *why they are drawn up against us*. — 11. ἔφησθα, § 182 II. — 12. ἐπήρετο (ἐπι-ε-έρ-ετο), § 298.



— 12. ὁ δ' ἔφη [sc. ἀληθῆ ταῦτ' εἶναι], *and he said* [that they were true] *YES*, § 624. β. — οὐκ ἔφη, § 616. b.

[c. Formation of Words (continued). §§ 317–328; ¶¶ 62, 63. Apply the rules of derivation and composition in explaining the forms and signification of words until they become perfectly familiar. In this way, the labor of learning the language will be greatly diminished.]

7. L. 14. ἐπιτίθεντο (ἐπι-ε-θί-θε-ντο, § 62), ¶ 50, § 284. — τοῖς καταβαίνουσι (κατα-βα-ίν-ο-ν-σι, § 278), *those who were descending*, §§ 636, 215. 2. — 15. δεδοκότες, ¶ 58, §§ 282, 236. a. — 16. ἔαντο, ὥσπερ ἂν δράμοι (301. 5) περὶ νίκης, *they* [threw themselves, rushed forward, as one would run for [victory] a prize (as one would run if he were running for a prize, § 604. β)]. — 18. λαμβάνειν, [to take] *permission to take*. — ἐδίδου, § 225. — 19. ἐδίδοδο λέγειν (§§ 546. β, 620. a) τῷ βουλομένῳ (§ 636), [it was given to speak] *permission to speak was given to any one who wished*.

8. L. 20. ἐπεδείκνυσαν (ἐπι-ε-δείκ-νυ-σαν), ¶ 52, § 294. — 22. νόμῳ τινι ᾄδοντες, *singing* [with] *a certain tune*. — 23. ἐπήγνυτο, § 294. — 24. ἀπῆει, ἦτε, ¶ 56, § 231. b, 237.

9. L. 26. Οἱ δὲ πολέμοιοι, ὡς ἤρξαντο (ἐ-ἀρχ-σ-α-ντο) θεῖν, οὐκέτι ἔστησαν (ἔ-στα-σαν, §§ 224. 2, 257. β), *and the enemy, when they* (the Grecian targeteers) *began to run to the assault, no longer* [stood] *held their ground*. — 27. ἅμα . . ἀνέστη, § 616. 3. — 28. ἀνέβη, §§ 227, 278, ¶ 57. — 30. πολλῶν καὶ (§ 655. 6) ἀγαθῶν γεμοῦσας, [full of many and good things] *abundantly supplied with excellent provisions*. — 31. ἰατροὺς κατέστησαν (1 aor., § 257. β) ὀκτώ, *they appointed eight surgeons*. — 32. τετρωμένοι, from τιτρώσκω, § 285.

[f REVIEW. Greek Characters. ¶¶ 1, 3; §§ 10–23.]

10. [P. 37.] L. 1. ἔθεντο (¶ 50) τὰ ὅπλα, [put their arms] *stood in arms* (a military phrase). — 3. παρέδωσαν, § 224. 2. E. — 4. ἔγνωσαν, ¶ 57, § 285. Why must this 2 aor. have the nude form? — 5. ἦλωσθ — ἐάλω, §§ 301. 1, 189. 2. — 7. ἐνέδυ, ¶ 57, § 278.

11. L. 10. ἐπιστάσθωσαν, ὅτι οὐτε ἀποδεδράκασιν (§ 285), οἶδα (¶ 58, § 301. 4) γὰρ ὅπη οἴχονται (§ 579. ζ)· οὐτε ἀποπεφύγαυν, *let them know that they have neither escaped by concealment, for I know whither they have gone; nor have they fled beyond my reach*. — 12. ὥστε εἰλεῖν (§ 301. 1), § 628.

[g. REVIEW. Quantity. §§ 675–693.]

12. L. 14. σέσωσται, § 549. a. — 15. διαθέμενοι διάδοτε, *having disposed of them by sale, make distribution of the proceeds*. — 16. ἴθι (¶ 56, § 210. 2) δὴ, ἀναμνήσθητι (ἀνα-μνά-σ-θε-θι, §§ 62. 3, 221. a), . . καταστρεψάμενος ἔχεις (§ 637), *come now* (or *well then*), *call to mind, how great an object you then deemed it to obtain what* [now having subdued you hold] *you have now conquered and possess*. — 18. ἄπιτε, imperative, ¶ 56. — 19. κελύσω. In what mode and tense is this (§ 606)? — πάρεστε (παρά-ε-σ-τε, § 230. β), imperative — ἰόντων, § 208. 2.

[A. Accent. §§ 722 – 733.

i. What words in paragraph 12 are accented as far back as possible?

j. In reading paragraphs 13 and 14, observe the illustrations which occur of the rules of accent already learned.]

13. L. 23. *τελευτῶν ἐχάλεπαινεν*, [closing] *at last he became angry*, § 632. — *οἱ . . οὐ γάρ* [sc. *ἔφασαν*, § 661. β] *ἀν δύνασθαι πορευθῆναι*, *and they bade him slay them*; for they said *that they were not able to proceed*. — 26. *βαρβαρικῶ* [sc. *στρατεύματι*], § 447. γ.

14. L. 29. *ἀγαγεῖν* (from *ἄγω*), § 194. 3. Ν. — 30. *Τὴν . . ἐπιθεῖναι* (§ 224. 2. ε) *αὐτῷ*, *he said that he wished to inflict upon him the punishment due*. — 31. *τοὺς φεύγοντας προέσθαι* (§ 54), *to betray* [those fleeing] *the exiles*.

[A. Accent (continued). §§ 734 – 750.

L. Explain the accentuation of all words which occur (so far as determined by general or special rules), until the subject becomes perfectly familiar.]

15. [P. 38.] L. 1. *δοῦναι*, § 224. 2. ε. — “*Ὡστε . . παιδεῖαν*, *so that it is time for you also to exhibit your training*. — 2. *κήρυξ ἵνα* (§§ 208. 2, 746. α), *to go as herald*. — 3. *ἀπεκτονῶς*, § 747. α. — *Αὐτὸς . . ἵνα*, *but he said that he should not himself go*, §§ 510. 1, 616. β.

16. L. 4. *Διελέγοντο . . ἐφ’ ἑαυτοῖς*, *they both talked to themselves, and laughed at* (or *by*) *themselves*. — 5. *ἐφιστάμενοι*, *δπου τύχοιεν*, *stopping wherever they happened to be*. — 6. *ᾤχοντο ἀπελαύνοντες*, § 637. — 8. *συστάντες ἀθρόοι που*, *collecting somewhere in a body*. — 9. *νυκτός*, § 741. — *ἀποδράς* (§ 57, § 285) *ᾤχετο*, *ran off*, § 637.

[M. REVIEW. Syntax. §§ 329 – 344; ¶¶ 65, 66.]

17. L. 10. *Ἐμελέτων . . μακράν*, *they practised* [to shoot] *shooting, sending* [up far] *high into the air*. — 12. *τὰ πλείστου* (§ 374 β) *ἄξια ἐνθήμεροι*, *putting on board* [the things worth most] *their most valuable effects*. — 14. *αὐτοῦ*, § 379. α. — *τὰς . . θέντας*, *placing their shields against their knees*, *ready for action*.

[N. REVIEW. Syntax (continued). — Syntax of the Genitive. §§ 345 . 370.]

18. L. 22. *τάξων*, § 726. β. — *ἰόντος*, §§ 208. 2, 749. ε. — 23. *ᾤχετο*, §§ 25. 3, 26. — 24. *εἰς τὴν ἐπιούσαν ἑω* (§ 97. 3), *upon the following morning*.

[O. REVIEW. Syntax of the Genitive (continued). §§ 371 – 396.

p. Make a Table presenting a general view of the various uses of the Genitive, according to their divisions and subdivisions.

REMARK. The similar reduction of other great divisions of Syntax to a tabular form will be found an exercise of great utility.]

19. L. 26. *ἄν τις ταχὺ ἀνιστῇ* (§ 226. 1), *if one rouses them suddenly*. — *ἔστι*, § 732. c. — 29. *ὃ τι ἂν δύνωμαι* (§ 728. 4), *ἡμᾶς ἀγαθὸν* (§ 435) *ποιεῖν*, [whatever I may be able, to do you good] *to do you whatever good I may be able*. — *Ἐπεψφε . . καὶ κελεύουσι*, § 544

- 31. κεύουσι φυλάττεσθαι, *they bid you be upon your guard*  
 — 32. τῷ πλησίον, *the neighbouring*, § 475.

[g. REVIEW. Syntax of the Dative. §§ 397 - 421.]

20. [P. 39.] L. 2. μὴ (§ 602. 2) οὐκ ἔχω (§ 601. α) . . οἷς δῶ  
 [lest] *that I may not have [what I may give to each] enough to bestow*  
*upon each one of my friends, if [it should be well] I succeed, but [lest*  
*that I may not have friends enough [to whom I may give] upon whom*  
*to bestow.* — 6. ὅτι (§ 673. β) πεπράσεται (§ 285), § 610. — μὴ  
 ἐκδῶτε, § 598. 1.

[r. REVIEW. Syntax of the Accusative and Vocative. §§ 422 - 443.]

21. L. 11. Ταῦτ' ἐγὼ ἔσπευδον, § 432. 3. — 12. δυνάμην  
 (δυνα-ί-μην), § 205. — φθάσαι (§ 278) . . ὑπερβολήν, *to [anticipate]*  
*arrive before the pass should be occupied by the enemy, or to anticipate*  
*the seizure of the pass.* — 15. διαβαῖεν (δια-βά-ι-εν), §§ 205. 1, 213.

[s. REVIEW. Syntax of the Adjective. §§ 444 - 466.]

22. L. 17. Ὅπως . . ἄλλοις, *in order that he might [put] pro*  
*duce fear in others also.* — Τέλος, § 440. — 18. προσίουτο,  
 § 226. 3. — 19. Ἐπέδειξεν αὐτὸν (§ 144) . . εἴ τῳ [= τινι, §§ 152,  
 732. 11.] σπείσαιο, *he [exhibited himself, § 425. 4] showed that he*  
*[made it to himself, § 558] regarded it of the utmost consequence, if he*  
*had made a treaty with any one.* How is the simple indefinite pronoun  
 distinguished from the interrogative, and from like forms of the ar-  
 ticle! — 20. σύνθοιτο, § 226. 3. — 21. ὑπόσχοιτο, § 292. —  
 μὴδὲν ψεύδεσθαι, *[to falsify nothing] in nothing to prove false*

[t. REVIEW. Syntax of the Article. §§ 467 - 493.]

24. L. 28. εἰ ἐδίδου, ἐπὶ τούτῳ ἂν ἐδίδου, *if he gave, he would*  
*give for this end.*

## XX.

[a. REVIEW. Syntax of the Pronoun. §§ 494 - 518.

b. Nude Forms of Second Perfect and Pluperfect. § 237.]

1. [P. 40.] L. 1. ἐφέστασαν (ἐπι-έ-στα-σαν, § 213), ¶ 48, § 237.  
 — 3. ἀγαθῶ, for καὶ ἀγαθῶ. §§ 38. 1, 40. β. — τέθνατον, § 237  
 — 4. ἀνελίσθαι, §§ 301. 1, 746. b.

[c. REVIEW. Syntax of the Pronoun (continued). §§ 519 - 542.

d. Decline ἑταῖρος, and explain its forms. ¶ 22; §§ 132. β, 179, 237.]

2. L. 9. ὅτι . . εἶη, *that these were public property.* — τεθνεῶ  
 as, § 237.

[e. REVIEW. Agreement of the Verb. §§ 543 - 552. — Use of the  
 Voices. §§ 165, 166, 553 - 564.

f. Repeat and explain the forms of ἴδω. ¶ 58; §§ 237, 301. 4. κ.]

3. L. 13. ἴστε, indicative. — 14. Σύνοιδα ἐμιντῷ (§ 652. α)  
 πάντα (§ 437, or 432) ἐψευσμένος (§ 746. c) αὐτόν, *[I know with my-*  
*self having deceived him as to all things] I am conscious to myself of*  
*having deceived him in every thing.*

[g. REVIEW. Use of the Tenses. ¶ 26; §§ 167, 168, 565–585.]

4. L. 16. ἴσθι . . ὦν, § 633. — οἶε, § 210. b. — 17. *περὶ γενέσθαι ἄν, could prevail over*, §§ 615. 2, 604. a. — *δυνάμεως*, § 726. 8. — ἴστε, imperative. — *ἀντὶ . . πάντων* (§ 741. a), *instead of all things which I have*, §§ 525, 526. a.

[h. REVIEW. Use of the Modes. ¶ 27; §§ 169, 586–600.]

5. L. 23. ᾗδεις . . ἔχοι, § 425. 4. — 24. *τεθνηκότα*, § 633. — *Λειδῶς* (¶ 58, §§ 237, 282) . . *ταῦτα, fearing lest this should take place*.

[i. REVIEW. Use of the Modes (continued). §§ 601–619.]

6. L. 26. *ποιήσοι*, § 587. 2 — 28. *ἐκάθηντο*, ¶ 59, §§ 192. 3, 275. ζ.

[j. REVIEW. Use of the Modes (concluded). §§ 620–644.]

7. L. 31. *ἔκειντο*, ¶ 60, § 232. — [P. 41.] L. 1. *ὥσπερ ἐξὼν* (§ 638), [as we might lie down, it being permitted] *as if it were permitted*, § 640. — *παρήγγελλον — ὑπομένειν, passed the word* (along the line of march) *to halt*.

## XXI.

[a. REVIEW. Syntax of the Participle. §§ 645–674.

b. Verbal in *-τός*. §§ 314. f, 407. z, 642–644.]

1. L. 3. *σκεπτόν . . εἶναι*, § 642. — 4. *ἐδόκει . . εἶναι*, § 642. — 6. *ὅπη δύναιτο τάχιστα*, [in what way they could most rapidly] *as rapidly as possible*, § 525. a. — *πρὶν ἢ*, §§ 657. n, 629. 2.

[c. REVIEW. Conjugation. §§ 164–186.]

2. L. 8. Ἡμῖν . . *ποιητέα* [sc. *εἶναι*, § 547], § 407. κ. — *ἐπὶ τοῖς βαρβάροις*, [dependent upon] *in the power of the barbarians*. — 10. Ἄλλ . . *πάντα* (§ 643. a) *ποιητέον* [sc. *εἶστίν*], § 601. β. Cf. *πάντα ποιητέα* above, and observe the freedom with which either the personal or the impersonal form of construction was used. — 11 *λεκτεία*, sc. *ἐστὶ ταῦτα*.

## XXII.

[REVIEW. Conjugation (continued). ¶¶ 28–35; §§ 187–215.

REMARK. Lessons XXII. — XXIV. consist each of a single extract.]

L. 14. Ἐπει . . *ἐγένοντο*, and when both the libations had been made at a feast given by the Greeks to the ambassadors of Corylas, king of Paphlagonia. These libations introduced the second part of the feast, which was especially devoted to pleasure. — 15. *πρὸς αὐλόν*, *to the music of a flute*. — 17. *ἐχρῶντο*, [used] *flourished*. — 18. *πεπληγῆναι*, *to have wounded*. — *ὁ . . πως*, and he fell [somehow] quite artfully, so as to imitate the fall of a wounded man. — 22. *ἦν δὲ οὐδὲν πεπονθώς*, but he [was having suffered nothing] *had received no harm*, § 637. — 23. *τὴν καρπαίαν καλουμένην*, the *Carpæa* so called, or the dance called *Carpæan* (sc. *ἄρχουσιν*). — 28. *ἐν . . αὐλόν*, [in time to the flute] *keeping time with the music of the flute*. — 31. *τῷ χεῖρι*; §§ 133. δ, 437.

## XXIII.

[REVIEW. Conjugation (continued). ¶¶ 36 - 52 ; §§ 216 - 253.]

[P. 42.] L. 1. τὸ δεῖπνον, *the supper* given by Seuthes, a Thracian prince, to the Greek generals and captains. — 3. καὶ . . πόλεως, *and* [if any embassy was present from a city] *whatever ambassadors from any city were present*, § 663. 6. — 4. τὸ . . κύκλῳ, [the supper was to them seated in a ring, § 408] *they were seated in a ring for the supper*, while the Greeks at this period were accustomed to recline at their meals. — 5. εἰσηχέθησαν (from εἰσφέρω) πᾶσιν, *were brought in for the supply of all*. — 7. κατὰ τοὺς ξένους, *beside the guests*. — 10. κατὰ μικρόν, [by little] *into small pieces*. — 11. ὅσον . . καταλιπών, § 628. — 12. κατὰ ταῦτά, [according to the same things] *in like manner*. — 13. φαγεῖν δεινός, § 620. — 14. τὸ μὲν διαῤῥιπτεῖν εἶτα (from εἶω) χαίρειν, [permitted] *bade* [the distributing farewell] *farewell to all distribution to others*, i. e. entirely neglected it — 15. ὅσον τριχοῖνικον ἄρτον, [a loaf containing as much as three chœnices] *a full three-quart loaf*. — 19. ἔφη, § 552. — 22. ἠπίστατο, § 192. 3.

## XXIV.

[REVIEW. Conjugation (concluded). ¶¶ 53 - 61 ; §§ 254 - 301.]

L. 24. τούτων — παρημεληκώς, § 376. δ. — 26. Τὸν . . ἀποδραΐη, *for I neither know* [from what kind of speed] *with what speed any one* [fleeing could escape] *could escape by flight the* [war] *hostility of the gods, nor into what darkness he could run for concealment*. — 29. πάντων, § 350. — 30. ἴσον used adverbially. — With these noble words of Clearchus to Tissaphernes, we close our extracts

## EXERCISES

IN

### TRANSLATION FROM ENGLISH INTO GREEK

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#### I.

1. I **AM** plotting. We plot. You plot<sup>a</sup>. You two are plotting<sup>b</sup>. They advise<sup>c</sup>. We are throwing and striking. ~~†~~ They two advise. To plot. To strike and throw. Let him advise. Let them advise<sup>d</sup>. Do you be plotting. Let them strike and throw. Advise<sup>e</sup>. Do you two be throwing and striking. Let us advise<sup>f</sup>. Let us strike. You two are plotting. Let us plot. Let them two strike and throw.

2. He says. They wonder. Let him learn to rule. Do not<sup>g</sup> delay. You do not delay. He does not advise. Let him not advise. We do not wonder. Let us not wonder. They are not willing to learn. Do not burn. Let them not rule. I do not wish to speak. ~~‡~~ We are learning to teach. If indeed we should advise. But<sup>h</sup> let him consider. If he should wish to advise. Let them not arrest.

#### II.

1. Cyrus sends Lycius<sup>i</sup>. Chirisophus apprehends Phalinus. Lycius and Phalinus plot against Callimachus. Let us bring stones, and not delay. Thereupon [now] Cyrus wonders. Let the Lacedæmonians rule. O Cyrus, they wonder. I do not wonder, [O] Cyrus<sup>j</sup>.

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(a) This may be either singular or plural. When the English admits more than a single form in Greek, it will often be useful to write all the forms which are admissible (b) Dual. (c) Observe carefully in respect to the use of *paragoge*, § 66. (d) § 213. 3. (e) 2 Pers. Sing. or Plur. Imperat. (f) Subj., §§ 597. β, 598. 1. (g) Observe carefully the distinction between *οὐ* and *μή*. (h) Use great care in respect to the position of particles, and of other words in connection with them. (i) Arrange this in six different ways. (j) The Greek sign of address *ὦ* is less emphatic than the English *O*, and is hence more frequently used.

2. Cyrus sends vessels. Thence Clearchus advances five day's-marches. O Lacedæmonians, send vessels and money to Cyrus<sup>a</sup>. If indeed the sun should rise. They suddenly hear a tumult. Cyrus has no vessels<sup>b</sup>. Clearchus, carry back word to Cyrus. Ariæus has indeed no money, but he has five vessels. We bring no money. Do not send vessels. They send no vessels. Let them send no vessels. Thereupon Proxenus burns five vessels. Let us go up, for the sun is rising.

### III.

1. Let us take counsel. Let them learn both to rule and to be ruled. Clearchus, if you wish<sup>c</sup>, speak. But, if they will let them remain. Let Proxenus march. Clearchus is not willing to journey with Ariæus<sup>d</sup>. Let us not march with Cyrus. O Lacedæmonians, let us consult<sup>e</sup> together<sup>ia, 2</sup>. Let them march<sup>f</sup>, if they will.

2. Thereupon Cyrus sends for Clearchus. Clearchus and Proxenus are persuaded. We are not willing to obey, nor to follow. But, if you desire, go up. ~~Do not, by the gods, be insane. Do not, then, depart. Suddenly the sun appears. And may they arrive safely! But now let us go forth with javelins. Lycius brings five leathern bags to Chirisophus<sup>g</sup>. They are not ashamed before either men or gods. May you now depart safely! Do not suppose, Lacedæmonians. We are not mad.~~

### IV.

1. Cyrus sends for Ctesias. Orontes is arrested. Cyrus advances five parasangs. Agasias of Stymphālus, a captain, comes up and arrests five robbers. Thereupon thirty robbers approach with javelins and leathern bags. A robber wounds Agasias. It is said. Do not wonder, Agasias. Orontes, are you not<sup>h</sup> ashamed before either men or gods?

2. Phrygia produces barley, wheat, sesame, millet, and panic<sup>i</sup>. Mithridates writes a letter, and sends it<sup>j</sup> to Cyrus. They

(a) Dat., §§ 398, 399. (b) *C. has not vessels*. For a negative adjective before a substantive, the Greek often employs a negative adverb before a verb. (c) *Ἐθέλω* and *βούλομαι* are nearly synonymous, and in many cases either may be used. *Ἐθέλω*, however, expresses the *wish* or *will* more as a *feeling*; and *βούλομαι*, more as a *rational purpose* or *preference*. (d) Dat., §§ 648, 652. *α*. (e) Middle Voice. (f) § 213. 3. (g) Dat., § 399. (h) The general distinction between *οὐ* and *μή* in interrogative sentences is the following: *Οὐ expects an affirmative answer; μή, a negative*. (i) *Barley and wheat and sesame, &c*. In such cases the conjunction is usually repeated in Greek. (j) The Greek

bring<sup>13. 12</sup> five wagon-loads of large stones. Seithes has no soldiers. Thence he advances through Phrygia five stations, thirty parasangs. From sea to sea. Soldiers, do not approach Abrozelmès comes with thirty robbers.

## V.

1. A narrow pass appears. A thousand wild asses approach. White clouds appear. They march through Phrygia, a friendly country<sup>1</sup>. Two carriage roads<sup>1</sup>, very steep and narrow. Cyrus sends to Clearchus fourteen hundred<sup>m</sup> heavy-armed men. We have no strongholds. Agasias goes forth with hoplites and other soldiers, twenty-four hundred in all<sup>n</sup>. They carry goat-skins, sacks<sup>o</sup>, and other receptacles.

2. The robbers bring stones. The soldiers so judge. And on the fourth day, Cyrus with two thousand heavy-armed troops descends into the plain. On a sudden<sup>13. 17</sup> Lycius closes the gates, and inserts a strong bar. But let us not leave the place by flight. The soldiers are in great need of<sup>p</sup> a common deliverance.

3. But on the fourth day the trumpeters give a signal. Thereupon the heads of the robbers are cut off. If indeed<sup>13. 7</sup> the deity should so direct. Mithridates flies at full speed, and throws himself into the sea. The truce remains. The soldiers wonder at<sup>13. 5</sup> the truce.

4. Mithridates therefore comes again to Orontes. But Seuthes escapes into the stronghold. He descends into the villages<sup>q</sup> upon the springs of the river Centrîtes. Proxenus therefore ascends into the citadel above the plain. He escapes into the village over the plain *which lies* along the river Marsyas.

5. The master of each village. Let us strive for an honorable death<sup>1</sup>. The hoplites fly at full speed through the midst of the plain. The soldiers of Cyrus come against my country. The friends of our brother leave the citadel by flight. From this day let the truce remain. Let us cease from that design. They flee out of that country.

6. From that day the Lacedæmonians rule upon the sea and upon the land. Seuthes rules at the present time<sup>1</sup>. It is said in the preceding narrative. The heavy-armed cross with diffi-

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usually omits pronouns which will be readily understood, and which have no emphasis. (k) § 331. (l) Dual. (m) § 140. 1. (n) *to the number of two thousand and four hundred men.* (o) *and sacks.* (p) *need strongly.* (q) In respect to the position of the article and a limiting word or phrase, and the frequent repetition of the article, observe carefully § 472 and the usage of Greek writers. The position of the *genitive partitive* (§ 358) conforms to § 472. a. (r) *about the dying honorably.* (s) *during the now time.*



culty the river Centrites. Ctesias says that the Persians also expose themselves in war with their heads unprotected. Clearchus sends two thousand heavy-armed troops, and about ten thousand targeteers\*. Cyrus is plotting against<sup>13. 11</sup> his<sup>b</sup> brother. They traduce Seuthes to the friends of his brother.

7. Suddenly<sup>12. 17</sup> the rest of the enemy appear upon the plain beside the sea<sup>14. 18</sup>. The one traduces the other. The barbarians slay both Clearchus and many of the others. The rest of the soldiers give way and flee.

8. But on the next day Cyrus sends for the rest of the generals. The enemy quit the plain without resistance. Cyrus sends back Proxenus and his men into Lydia. The *men* from the villages upon the right descend<sup>15. 2</sup> into the plain. On the fourth day<sup>15. 2</sup>, Tissaphernes and Ariæus with their men<sup>c</sup> leave the hill. He sends for the Cilician queen.

9. Come into the centre of the plain. For they have our property. On the next day Cyrus sends for the Arcadian infantry. They wonder at the fate of Clearchus. One teaches<sup>13. 7</sup> one thing, and another another. The physician has come opportunely. The soldiers take supplies. Do not wonder at our affairs. They die<sup>15. 16</sup> in the midst of the way homeward.

10. And HE<sup>d</sup> is both persuaded, and sends away<sup>16. 1</sup> his brother. He arrests Lycius the son of Phalinus a Syracusan. But THEY have *the fruits of my toils*.

11. Cyrus sends back the two messengers, and Orontes with them. Tissaphernes falsely accuses Cyrus of plotting against his brother. Tissaphernes and those with him burn the very\* wood from the houses. They burn the wood from the same houses. They burn the wood from the very houses. The soldiers themselves gather wood from the same place. The same soldiers gather wood. Upon the same day they themselves bring him to Chirisophus. They bring *the man* himself<sup>f</sup> to Clearchus. You yourselves are burning the houses. And let us take some of the colts ourselves.

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(a) *targeteers about the ten thousand*. (b) When the possessives *my, thy, his*, &c., are not emphatic, and the reference is obvious from the connection, they are commonly expressed in Greek by the simple article (§§ 482, 503). When the possessive is used in Greek, the article may be joined with it or omitted, according as the reference is definite or indefinite; as, *ὁ ἰμὸς ἀδελφός*, *my brother* (definite); *ἰμὸς ἀδελφός*, *a brother of mine* (indefinite). (c) *those about T. and A.* (d) Observe carefully in respect to the use or omission of the pronouns in Greek, according to their prominence or want of it. And in respect to the third personal pronoun, observe the various ways in which it is supplied, according to the nature and degree of its prominence. See § 502 f. (e) The position of *αὐτός* in its different uses must be carefully observed (§§ 508. II., 509, 510. a). (f) To show that *αὐτός* is used as the emphatic, and not as

## VI.

1. The barbarians said to Clearchus, that they had come<sup>a</sup> respecting a truce. The soldiers themselves said, that they were deliberating in common about the fest of their journey. Tracks of horses appear. Thereupon the targeteers themselves take some of<sup>16. 23</sup> the same horses. On the same day Seuthes was hunting on horseback. And he cheerfully complied, for he confided in the Lacedæmonians.

2. The barbarians wondered that Cyrus made war upon his brother Artaxerxes. The soldiers wondered that the generals nowhere appeared. The captains were angry with the soldiers. But he himself, with the rest of the captains, remained at the door. And again upon the fourth day they consulted the gods by sacrifice<sup>b</sup> in respect to the way homeward<sup>d 16. 11</sup>. The barbarians remained, for they trusted in their strongholds.

3. Two young men<sup>c</sup> ran forward from the trees. Clearchus sends for the rest of the heavy-armed, and with them ascends upon the second hill. The unprincipled plot against the good<sup>16. 12</sup>. And others, when the day began to dawn, descended in silence into the plain, and made a secure attack<sup>e</sup> upon the enemy<sup>15. 28</sup>.

4. The friends<sup>15. 18</sup> of Cyrus were taking<sup>f</sup> Orontes by the girdle. The soldiers were inflicting severe blows. But the barbarians turn in flight, one one way, and another another. They were put to death<sup>m</sup> by Cyrus. The generals took each his share of the money. The enemy leave only thirty alive. The rest are said to have met with their end. When the rout of the barbarians had taken place, the soldiers are said to have divided among themselves the prizes.

## VII.

1. The Chaldæans are in the midst of the park<sup>15. 16</sup>. The other barbarians are said to be friendly<sup>14. 21</sup>. For the road was

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the common personal pronoun, place it at the beginning of the sentence (§ 510. a). (g) The *oratio obliqua*, or *indirect quotation*, freely employs in Greek either the distinct modes with connectives or the incorporated modes without (§§ 607. n., 614, 619). When the distinct modes are used in connection with past time, the forms of expression in §§ 608 and 610 are both common. (h) *sacrificed*. (i) *the*. (j) For the use of both the dual and the plural, when two are spoken of, see § 237. When it is designed to give express information in respect to the number, as in the example above, it is usual to employ the numeral, whether with the dual or the plural. (k) *made an attack securely*. (l) Observe carefully the distinction between the aorist and the defini'te tenses. (m) *died*

said to be very steep<sup>14. 22</sup>. Be ready. If indeed<sup>13. 7</sup> we are men. The fountains beside the road were beautiful. And the gods are judges of the contest<sup>a</sup>. And the judges of the contest are gods. Let the soldiers be brave.

2. The Chaldæans wish to be friends<sup>b</sup> and allies. Upon this<sup>13. 11</sup>, the soldiers inquired about the Pisidians, whether they were friends or enemies. And Seuthes told where the villages were<sup>c</sup>. For thus the matter stands. The expedition is said to be against the Lacedæmonians. And Orontes the Chaldæan is also present.

3. For there is a narrow pass between the trench and the Euphrates. There are beautiful villages beside the Euphrates. For I hear that there are suspicions. For it was now becoming<sup>d</sup> dark. For it was now dark. But when it was now evening, he came<sup>e</sup> to Cyrus. It was necessary to fight, for there was no money<sup>13. 15</sup>. It is necessary to march<sup>14. 4</sup> along side of the river, for we have<sup>13. 16</sup> no vessels. Let us march, for it is now daybreak.

4. Here Orontes had a palace, a park<sup>f</sup>, and beautiful villages. The generals have a suspicion. Here again the soldiers were dejected<sup>g</sup>. The targeteers<sup>15. 22</sup> begin to run of their own accord upon the villages. Artaxerxes made war upon the Mysians and Chaldæans.

5. Let us give the signal<sup>16. 6</sup>, for it is now late. It is growing late. And when it was now about sunset, suddenly the barbarians appear upon the plain. The sun is setting. For it was now towards day.

6. It was not possible to take the villages. It is permitted to take some of<sup>16. 22</sup> the horses<sup>16. 27</sup>. For we cannot have<sup>h</sup> money. But we could not obtain supplies.

7. It is now time to depart<sup>14. 9</sup>. The soldiers have leisure to hunt<sup>16. 27</sup> in the park. For it is necessary now to consult together<sup>13. 2</sup>. The circuit of the palace<sup>18. 17</sup> was a parasang.

## VIII.

1. You<sup>i</sup> are generals, but we are soldiers. We advise you, Clearchus, to follow and obey Cyrus. We flee<sup>15. 8</sup>, and you pur-

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(a) Observe, that the subject of the sentence and an attribute are often distinguished by the article's being used with the first and not with the second. See § 487. 3, 4. (b) *both friends*. *Ti* in Greek implies less emphasis than *both* in English, and is therefore much more frequent. (c) *told the villages, where they were*. (d) Observe the distinction between *σιμὶ* and *γίγνομαι*. (e) *comes*. The Greek makes great use of the Historic Present, and unites past and present tenses much more freely than the English. (f) *and a park*. (g) *there was dejection to the soldiers*. (h) *it is not to have*. (i) *You on the one*

me<sup>17.2</sup>. I, Seuthes, am neither so thoughtless nor so foolish. We thought you an enemy<sup>15.18</sup>. Send me<sup>1</sup> away, and think me no longer a friend. Send away both me, and the army with me.

2. We plot against them with good reason, for they have our property<sup>16.8</sup>. Do not wait for others to come to you. You and I have the same enemies<sup>1</sup>. We can<sup>1</sup> now take pledges from them.

3. They ride back to their own village. What age do you now wait for? Let them inflict severe<sup>14.23</sup> blows upon each other. It is time for us to be upon our guard against them, as enemies. It is necessary<sup>18.27</sup> for you to deliberate for your own interest<sup>m</sup>. For I am no longer general, but Clearchus.

## IX.

1. It is safer for you to pursue<sup>17.2</sup>, than for them. It was said, that Cyrus was both more kingly, and more worthy to rule than his brother<sup>n</sup>. We suffer most unjust treatment in being cast out among the barbarians. The soldiers were far more zealous than their generals. Let us knock upon the door<sup>17.8</sup> ourselves<sup>16.19</sup>.

2. O Seuthes, most wonderful of men. O Tissaphernes, and ye others, as many as are friends of Artaxerxes, have you no respect for<sup>o</sup> the gods? Thence Cyrus advances<sup>13.15</sup> through Phrygia by the shortest and safest way. The Cilician queen sends back the most of her friends into Cilicia.

3. The worst men are worthy to suffer the severest punishment. For, first and greatest, your oaths by the gods forbid you to depart<sup>14.9</sup>. The good counsel the best measures. Clearchus was nearer than Proxenus.

4. But Lycius made much the greatest haste<sup>p</sup>. The barbarians escape<sup>15.12</sup> into the nearest villages. The enemy were now coming<sup>q</sup> nearer. The targeteers<sup>15.22</sup> ran much faster than the heavy-armed troops<sup>15.21</sup>. The soldiers ascend<sup>13.18</sup> into the highest village. They watched<sup>19.17</sup> each other more negligently.

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hand [13.7]. See § 502. I. (j) In the oblique cases of *ἐγώ*, the *emphatic* forms are *ἐμοῦ*, *ἐμοί*, and *ἐμί*; while the *unemphatic* are *μου*, *μοί*, and *μι*, which are enclitic, and do not begin a sentence (§§ 142. 1, 502, 732). After preposition, use the longer forms (§ 732. b. 4). In general, avoid placing an unemphatic pronoun at the beginning of a sentence. (k) *There are the same enemies to you and to me.* (l) *It is permitted us to take.* (m) *in behalf of yourselves.* (n) Gen., § 351. (o) *are you not ashamed before?* (p) *hastened much the most.* (q) *becoming.*

## X.

1. You honor me. You are honored by me. They were honored by us. The soldiers see two eagles. With the aid of the gods, we conquered many times our own number. The generals called aloud to the soldiers, both in Greek and in Persian. Honor the good. Thence we attempt to enter into Cappadocia. Let us strive to conquer the enemy. Strive to become good<sup>16, 12</sup>. They said to the messenger<sup>16, 22</sup>, that they were now conquering the enemy. Do not encamp in a bad place. He cried out in Greek, that Seuthes was near with few attendants<sup>16, 20</sup>.

2. The rivers flow through the plain<sup>15, 2</sup> of Cilicia into the sea<sup>14, 18</sup>. The river was called Mæander. The barbarians call the river Marsyas. The soldiers ask Seuthes for money<sup>13, 15</sup>. Ask Cyrus for your pay. Ask Cyrus for our pay<sup>a</sup>. They endeavoured to rob us of our pay. Soldiers, let us bring stones, and erect<sup>b</sup> a mound.

3. The soldiers brought stones, and threw *them* into the sea. You fear us, as you yourselves acknowledge. We are the very persons whom they seek. To me, therefore, it seems to be no time for us to call the Persians together. Let us not neglect ourselves. It is time for Cyrus to apprehend Orontes. On the same day, Lycius arrives with four hundred targeteers. Epyaxa, the Cilician *queen*, summons to<sup>c</sup> her tent the seven best of her attendants<sup>d</sup>.

4. The soldiers encamp in the open air. Let Clearchus and Chirisophus take the lead, since they are also Lacedæmonians. With no good reason surely could you envy us. Let us no longer<sup>19, 8</sup> envy the wicked<sup>20, 18</sup>. We labor cheerfully, and acquire securely<sup>14, 9</sup>. First carry back word to the army<sup>15, 1</sup>, that there is need of silence<sup>17, 16</sup>. In the first place, Cyrus appears to be more modest than the rest; and in the second, to obey the most implicitly his elders. Callimachus was fonder of horses than Clearetus, and managed them<sup>e</sup> with more confidence<sup>f</sup>.

5. It is now time to feed the horses. The worst<sup>19, 27</sup> *men* are thought worthy to rule. They claim to be honored by us. He engages in earnest conversation, in order that he may show<sup>g</sup> whom he honors. They engaged in earnest conversation, in order that they might show whom they honored<sup>h</sup>. He learned<sup>13, 6</sup> to obey, in order that he might be thought worthy to rule.

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(a) Why is it necessary to express the possessive in this example, but not in the preceding, or the following? (b) *make*. (c) *calls together into*. (d) *of those about her*. (e) *the horses*. (f) § 162. (g) §§ 592, 601. (h) What

6. The soldiers were exceedingly angry with their generals. I asked them how much gold they had. The two admirals were sick. On the next day<sup>16, 2</sup>, the messengers brought back word, that both Darius and the rest of the Persians commended us. He said that the robbers<sup>14, 15</sup> had again assembled. He said that the robbers were again assembling. They endeavoured<sup>20, 16</sup> to pass by force.

7. They commended the captains. They asked<sup>20, 23</sup> Cyrus for money and vessels. They had come, but Clearchus was still riding up. Here were found many vessels. They used the cords<sup>1</sup> which they found in the villages of the barbarians for their slings. The men whom Darius supposed to be faithful to himself, [them] he soon found to be more friendly to us than to him. We saw each other joyfully and embraced as friends. They said, that the Taochians inhabited strongholds. The others had not yet come. They used the lead in various ways<sup>1</sup>.

8. Would that Clearchus were living<sup>1</sup>! They had for arms small spears<sup>14, 10</sup>. Would that the Chaldæans were free! Cyrus did not permit the generals to collect an assembly of their own soldiers. Permit us to open the door<sup>17, 9</sup>. They saw the messengers at the door. One waited for<sup>21, 22</sup> another. We gladly opened the gates. The targeteers were drawing up the hoplites. Would that you were ruling<sup>13, 8</sup> justly<sup>21, 4</sup>!

9. For this was a custom with the Chaldæans<sup>1</sup>. Let these things be. He commanded these to remain; but the rest to proceed. This passage was narrow. These two passed through, and came within the inclosure<sup>18, 29</sup>.

10. We had such an opinion respecting you. The admirals<sup>21, 17</sup> said the same things. For these same persons command us to remain. They said thus much. And there are so many vessels. So great is the number of the enemy<sup>m</sup>. Such were the wishes of the soldiers<sup>n</sup>.

11. We say, when the north wind blows against us, that it is bad<sup>19, 27</sup> sailing. Tamos the admiral is well-disposed. He commanded the well-disposed to follow. Would<sup>21, 30</sup> that the gods were propitious! He bids Tamos conduct these from Ephesus. The dawn is beautiful. They fear<sup>20, 25</sup> the north wind. As soon as the day began to appear, they crossed the river. They waited for<sup>14, 3</sup> the morning.

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two modes could be here employed? (i) Dat., § 419. 5. (j) *some in one way and others in another.* (k) *C. ought to be living,* §§ 567. γ, 599. κ. (l) *to the C.* (m) *The enemy are so many.* (n) *Such things the soldiers wished.*

## XI.

1. When they have arrived there, they will deliberate in view of this. Tamos the admiral excluded them from Ephesus. I would most gladly close the gates. Hear that<sup>15, 18</sup> tumult<sup>13, 17</sup>. He called the Scythian archers. He called the generals into his tent<sup>18, 19</sup> as advisers. We will hear you.

2. I will conduct you in ten days to a spot from which you will see Byzantium. If<sup>b</sup> the gods are propitious<sup>22, 14</sup>, and so direct<sup>15, 8</sup>, you will take Byzantium without a battle. If you are well disposed<sup>22, 11</sup>, you will follow me. They will tarry the present day. Send me to Ariæus. We will send with you bowmen, who will forthwith turn the enemy to flight. He sent for Proxenus.

3. But they said to him, "Do not close the gates." And on the other hand do you show us, from what source you hear about us. And you yourself shall lead. We will follow them, and endeavour to imitate *them*. We hear, that you say to Artaxerxes, that Mithridates would never have attempted to burn the houses<sup>15, 15</sup>, if we had not commanded him. Do not hear these *men*. But this robber<sup>14, 15</sup> may the gods requite!

4. They hunted in the park<sup>15, 16</sup>, whenever they wished to exercise themselves and their horses. We will comply with this custom.

5. It will be difficult both to speak and to hear. At present he is satrap of Lydia.

6. We will provide pay for the soldiers. The enemy will not be able to march rapidly; and perhaps also they will be in want of provisions. They will not fight within thirty days. They took leave of us, as now upon the point of setting sail. But upon the fourth day, if<sup>22, 14</sup> the north wind<sup>22, 10</sup> blows, we shall sail away. And it is now time for us to consider, how we shall fight most successfully. When it is dark<sup>18, 14</sup>, I shall put them on board.

7. I gave him a thousand darics. If he speaks the truth, I will give him a talent. The ten thousand darics we paid at that time, since the thirty days had passed.

## XII.

1. His wife will persuade him. He sent his wife. They had golden flesh-combs. And the prizes were linen corselets.

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(a) *within*. (b) In a conditional sentence great care must be taken to employ the appropriate mode and tense, and also the proper connecting particle. See § 603 f. (c) *During the now time*.

And, when they were sending the heralds to the Thracians, it was already<sup>18, 14</sup> midnight. Do not make war against the Arcadians. When we have arrived there<sup>22, 15</sup>, we shall be at the door of Greece. The Thracians send heralds by night<sup>4</sup>.

2. Darius wished Parysatis, and the two children Artaxerxes and Cyrus, to be present.

3. They sailed five days and five nights with a contrary<sup>22, 10</sup> wind. The Cerasuntians were making a din with their spears against their shields. For he had nothing harsh in his disposition, but was always friendly<sup>14, 21</sup> and kind<sup>22, 11</sup>. We should like extremely to hear<sup>e</sup> the affair. When the soldiers were out of bread<sup>f</sup>, they came to us.

4. When I had gained this success, I sent for<sup>14, 6</sup> the Thracians; and they came without trouble.

### XIII.

1. And they asked again, "Shall we report war or peace?" We shall remain here ten days. He will certainly reply to you soon. Clearchus waited for the targeteers.

2. Each one of the soldiers receives a daric a month; and each one of the generals fourfold. He gave golden crowns to the Greeks. We disembark at two fine<sup>16, 11</sup> harbours, about the middle of Cilicia. The young men<sup>17, 14</sup> answered, some with laughter, and others without<sup>24, 15</sup>.

3. They asked Cleānor for guides. Meno the Thessalian took the lead of the left wing, and Clearchus, the Lacedæmonian exile, of the right. On the next day he sent for two companions of Meno's army. Thereupon he commands his attendants<sup>20, 20</sup> to cut off the head and the right hand of Cyrus. I sent this messenger to<sup>5</sup> Babylon to Artaxerxes.

4. Do not call me mother. Darius the father favors Artaxerxes. This<sup>h</sup> man [here<sup>25, 6</sup>] dwells a neighbour to us. Do you, men of Greece, carry back this word to Cyrus. Apollo flayed Marsyas. He promises, that he will give to each one of the Greeks five minæ, when he arrives at Babylon. O father, answer<sup>24, 21</sup> me. We will obey<sup>14, 7</sup> our fathers.

5. Some said, that the two lines were five stadia apart<sup>i</sup>. Let no one<sup>j</sup> fail of hitting a man. No one of us says this<sup>k</sup>. Some of the soldiers pass the night without food or fire<sup>l</sup>. Let no one

(d) § 378. (e) most gladly hear. (f) bread had failed the soldiers.

g) Observe carefully the distinction between *αἱ* and *αὗτοι* with the accusative.

(h) § 478. β. (i) were distant from each other. (j) Observe the distinction between *οὐδὲν* and *μηδὲν*. See Notes on Less. I. 2. (k) § 451. (l) and without fire.



pass the night without food. No one of the Greeks perished. Let no one wrong us. We took some of the ostriches. Let no one of the villages<sup>15, 13</sup> be inhabited<sup>21, 20</sup>.

6. Men of Greece<sup>25, 10</sup>, who of you is so mad, that he is not willing to follow Cyrus? Say, Clearchus, what<sup>a</sup> opinion you have respecting the march, whether we shall follow Cyrus or not. Hereupon<sup>25, 4</sup> Meno, before it is evident what reply the other Greeks will make, assembles his own soldiers apart from the rest. It is evident what he will do.

7. This *woman* asked him, who he was. This will bring us honor in coming time. But what they would do, they did not signify. Do you then, as friends, give us that advice which seems to you to be most appropriate and useful. Tell us then, Seuthes, what you have in mind. To whomsoever it seems best to make the journey with us, let him hold up his right<sup>16, 9</sup> hand.

8. But if any one of you sees another course which is more honorable<sup>16, 11</sup>, let him mention *it*. The two lines were not more than four stadia apart<sup>25, 16</sup>. More than six hundred soldiers arrive at the village. Cyrus is worse towards you, than *you are* towards him.

#### XIV.

1. The rulers of these villages made<sup>b</sup> Xenophon a companion at table, and bade him have no fear. The soldiers used the thongs<sup>c</sup> for their slings<sup>21, 23</sup>.

2. He made all the citizens *his* friends. All the Lacedæmonians, both men and women, took part in the feast. They rule the whole country.

3. Tissaphernes therefore goes up to Babylon, taking certain<sup>25, 17</sup> of the Greeks as friends. These *men* disgrace both their native city and the whole of Greece, that being Greeks they are so senseless<sup>19, 3</sup>. Being such, he will disgrace all the citizens. But the younger<sup>24, 5</sup> of the children happened not to be present. The brazen shields<sup>24, 11</sup> now and then shine through. For, when it had become dark<sup>18, 14</sup>, they marched, having the Euphrates upon their right, supposing that they should reach<sup>d</sup> the village by sunrise.

4. The exiles, hearing this, laughed. The Thracians, raising an army, besieged Perinthus both by sea and by land. They sailed forth to make war upon the Greeks. Their husbands

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(a) In respect to the different forms of complementary pronouns, see § 535  
 (b) Why is the middle voice here used? (c) Dat., § 419. 5. (d) *come to*

had gone hare-hunting<sup>g</sup>. And she<sup>f</sup>, going to Xenophon, entreated him, not to slay her husband.

5. And this country<sup>26. 14</sup>, beginning at<sup>h</sup> the mouth of the Euphrates, extends as far as Babylon, upon the right as you sail into the river<sup>15. 13</sup>. During this night, then, they lodged there upon the beach by the harbour of Calpe. This harbour is in Asiatic Thrace<sup>h</sup>.

6. We happened to be victors<sup>i</sup>. He sent some one to put to death the two young men. It is the part of the victor<sup>i</sup> to pursue<sup>17. 2</sup> out of the vanquished to flee<sup>15. 8</sup>. And whoever desires to conquer, let him be brave<sup>17. 20</sup>. He happens to be at breakfast<sup>k</sup>. They arrest Orontes in order to put him to death.

7. Parysatis loved Cyrus her<sup>l</sup> younger son more than Artaxerxes the king<sup>n</sup>. But at the present time<sup>15. 21</sup> the admirals<sup>21. 17</sup> do every thing according to the major vote.

8. We will suffer with Cyrus whatever may be necessary. He said, that he would suffer<sup>n</sup> with us whatever might be necessary. If it is necessary<sup>o</sup>, we will make a treaty. They gladly<sup>21. 26</sup> made peace.

## XV.

1. Here Belesys, the satrap of Syria, had<sup>16. 17</sup> a palace and park. We arrived at Tarsus four days before Meno. There are many<sup>21. 22</sup> fishes and muscles in the river Selinus. There was at Ephesus a most beautiful<sup>16. 11</sup> temple of Diana.

2. It was evident, that the horsemen were somewhere near. These animals the king sometimes chased. There is immediate<sup>p</sup> need of an interpreter. Epyaxa sends her own interpreter to Cyrus. They made us interpreters. The horsemen proceeded to the king. They thought that the letters were ready for them. He wrote a letter to Belesys, who had been ruler of<sup>q</sup> Syria.

3. And when they had come back, they relate the affair<sup>24. 11</sup> to Tissaphernes. When it was now about the time of full market, there comes a herald from the Sinopians. We followed Stratocles the Cretan as *our* guide, and exhorted each other by name. The Sinopians entertain the generals of the Greeks.

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(e) *about to hunt hares*. (f) Use both the form of expression in § 490. 1, and also that in § 491. R. (g) *having begun from*. (h) *the Thrace the in Asia*. (i) *happened conquering*. (j) Sing., *the one conquering*. (k) *breakfasting*. (l) *the*. (m) *the reigning A.* (n) Fut. Opt., §§ 587. 2, 608. (o) Subj. with *idv*. When the conclusion is expressed by the future indicative, the condition is commonly expressed by the subjunctive. See § 603. (p) *the quickest way*. (q) *the one having ruled*. •

This wild beast Hercules pursued. In these places the target eers<sup>15. 22</sup> were more useful than the heavy-armed. But one of the heralds was a barbarian, Ariæus, who happened to be an attendant of Cyrus, and to be held in honor *by him*.

4. By this fountain Midas, the king of Phrygia, caught the Satyr. He is said to have mixed the fountain with wine. This brings honor<sup>20. 1</sup> to the whole<sup>25. 17</sup> city.

5. And these again were other pretexts to Orontes for writing the letter<sup>27. 28</sup> to the king. Here Cyrus gave ten talents to Silānus, the Ambraciot soothsayer. He sent to Artaxerxes the tribute accruing from the city which this satrap happened to have.

6. And the depth of the fountain was two fathoms. He flees to the mountain with his wife and children<sup>b</sup>. At last they deserted their houses. We have need<sup>c</sup> of<sup>23. 1</sup> brazen helmets, and purple tunics, and greaves.

7. The width of the river Cydnus was two hundred feet. Through the midst of the plain<sup>15. 2</sup> flows a river four hundred feet in width. The Cretans, deserting the city, fled with all speed to the mountains. And they were about fifty years old, when they died<sup>d</sup>.

8. No one either sneers at you as a coward in war, or blames you in respect to friendship. Agias and Socrates were both, when they died, about thirty-five<sup>e</sup> years old<sup>f</sup>.

9. And in the sacred district they found<sup>21. 22</sup> oxen, swine, sheep, goats, fowls, and their young<sup>g</sup>. In the sacred groves were many goats and swine. But there is in this country<sup>15. 17</sup> a mountain covered with<sup>h</sup> trees, capable of supporting<sup>b</sup> oxen and horses<sup>17. 4</sup>. The meadows were full of oxen, sheep, and goats.

10. The barbarians gazed upon the Argo in silence<sup>17. 16</sup>. They sailed with a fair wind along the Jasonian shore, where the Argo came to anchor.

11. And meanwhile a false report goes abroad, that Cyrus will pursue them with a trireme. But these things indeed were true. The Cretans fled down the steep, and disappeared<sup>i</sup>. They thought that the shortest way to the accomplishment of their desires was through sincerity and truth<sup>j</sup>; and falsehood<sup>k</sup> they considered to be the same with folly. All men blame<sup>23. 3</sup> perjury<sup>l</sup> and deceit.

12. They cross<sup>15. 24</sup> a ravine very broad and deep. They request us to drink this wine to-day with our dearest friends<sup>m</sup>.

(a) *to be with or near*. (b) *having also wife and children*. (c) *There is need to us* [dat.]. (d) Express these sentences variously, according to the models in the Greek text. (e) 140. (f) *the young of these*. (g) *full of*. (h) *competent to nourish*. (i) *became* [17. 23] *invisible*. (j) *the sincere and the true*. (k) *the false*. (l) *the to perjure one's self*. (m) *with those whom we love most*

They said, that for a long time certainly they had not met<sup>n</sup> with a finer<sup>16</sup> <sup>11</sup> harbour than this. They said, that above half of the whole army were Arcadians. The mouth of the river is broad and deep. He sent to his friends a jar of wine half full. Falsehood<sup>o</sup> is often more agreeable than truth<sup>p</sup>.

13. The amount of time occupied by the<sup>q</sup> journey<sup>17</sup> <sup>1</sup> was four months and ten days. The breadth<sup>28</sup> <sup>28</sup> of the river <sup>28</sup> <sup>28</sup> three stadia.

## XVI.

1. And thence they march<sup>14</sup> <sup>4</sup> through<sup>14</sup> <sup>16</sup> a plain large and beautiful, well watered, and full of trees of every kind.

2. In the river Chalus are large and tame fishes, which the Syrians regard as deities. They permit neither<sup>14</sup> <sup>10</sup> fishes nor doves to be injured<sup>r</sup>.

3. They rushed up to Xenophon, saying: "Now, Xenophon, it is in your power to become great." He has so many cities and men. Now, Thracians, if you were willing, both you might benefit me, and I would make you free<sup>17</sup> <sup>29</sup>.

4. And while the Greeks were encamped, much rain fell in the night. The women wept for a long time upon the mountains.

5. The Greeks regarded<sup>30</sup> <sup>9</sup> Jupiter as king of all the gods. They sacrificed to Hercules in respect to the journey<sup>17</sup> <sup>1</sup>. So he arrived at his tent<sup>19</sup> <sup>15</sup> safe. The name of this city is Cor-sôte. The river Mascas flows around the city. He wore<sup>s</sup> something black before his eyes, as he marched<sup>t</sup>.

6. He remained three days in Issus, the last inhabited city of Cilicia upon the sea-shore<sup>u</sup>, a city large and prosperous. And here Pythagoras, the Lacedæmonian admiral, came to the aid of<sup>v</sup> Cyrus with<sup>w</sup> the ships from the Peloponnesus. With these triremes<sup>29</sup> <sup>13</sup>, five-and-twenty in number, Tamos besieges Miletus, and assists Cyrus in the war against Tissaphernes. Anaxibius was admiral over these ships. He anchored<sup>29</sup> <sup>11</sup> the vessel beside the camp<sup>30</sup> <sup>20</sup>. The vessel of Tamos lay at anchor in the harbour<sup>24</sup> <sup>24</sup>. The two generals arrived<sup>30</sup> <sup>20</sup> in<sup>x</sup> the ship, having been sent for by the king<sup>27</sup> <sup>28</sup>.

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(n) not yet surely within much time had they met. (o) The false. (p) the true.  
 (q) of the. (r) They do not permit to injure neither the fishes nor the doves.  
 (s) had. (t) marching. (u) sea. (v) was present to. (w) having. (x) upon.

## XVII.

1. This river separates the country of the Thracians from that of the Mysians. In this way he marched three parasangs and when he was marching the fourth, he saw an eagle<sup>20. 12</sup> upon the right<sup>16. 6</sup>. No one of the Greeks was shot in this battle. Three horsemen<sup>27. 25</sup> were shot upon the left *wing*. Nor did ANY OTHER ONE of the soldiers find<sup>21. 22</sup> any thing in this march<sup>17. 1</sup>.

2. The robbers<sup>14. 15</sup> will all<sup>28. 11</sup> be apprehended. He was said to have been sent down by the great king as satrap of Phrygia. Very many were taken, and very few were left behind.

3. He asked<sup>25. 31</sup>, what<sup>b</sup> would be done<sup>c</sup>. They were arranged four deep, the *troops* of Clearchus upon<sup>31. 15</sup> the left, those of Meno<sup>d</sup> upon the right, and the rest in the centre. Cyrus was said to have been greatly disturbed. He said that this had been done. He had<sup>e</sup> the worst<sup>19. 27</sup> assistants in every work.

4. Cyrus often sent wine to his friends, whenever he obtained *any which was* very pleasant<sup>29. 25</sup>, bidding those who bore<sup>f</sup> it also to say, "Cyrus was greatly pleased with this; therefore he wishes you also to taste of it." We shall be compelled to flee<sup>15. 8</sup>. Brazen helmets and purple tunics<sup>28. 26</sup> will be provided for the soldiers.

5. And the citizens<sup>28. 11</sup> hearing this were greatly disturbed<sup>31. 22</sup>, fearing lest the whole city should be consumed. Cyrus exhibited his whole army to the Cilician queen at her request<sup>g</sup>. The generals took care, that all should be well<sup>h</sup>. They withdrew the left wing from the sea. We were afraid lest we should be surrounded by the enemy on both sides.

6. Fearing lest we should be intercepted, we fled with all speed. Then it was at once perceived, in what kind of circumstances we were. Then we suspected<sup>21. 13</sup>, that the man had been insidiously sent by Tissaphernes. For let him recollect, in what circumstances he happened to be.

7. The generals feared lest they should be taken<sup>i</sup> and beheaded. They were said to have been vexed, and to have been afraid lest they should lose<sup>j</sup> the friendship of the king. They will be carried up to the king and beheaded.

8. They feared lest they should be delivered up to the satrap. He was carried up to Babylon, to be beheaded<sup>k</sup>. They set forth from the camp<sup>30. 20</sup>, to pursue the barbarians. They recollected two eagles screaming upon their right.

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(a) and. (b) § 535. (c) §§ 608, 610. (d) *the of M.* (e) *There were to him.* (f) *bearing.* (g) *having requested.* (h) *It was a cure to the generals, that it should have itself well.* (i) § 205. 1. (j) *should be cast out of.* (k) § 583. a.

9. Show yourself the best of the soldiers. They feared lest the enemy would appear upon the next day. On the third day, we deliberated with the ambassadors<sup>38. 12</sup>, whether we should pursue the rest of our way by land or by sea. The next day, the soldiers assembled and deliberated<sup>1</sup>, how the dead might be buried.

10. When the generals had been called into the tent<sup>19. 15</sup> of Tissaphernes, they were seized by the barbarians. And not long after they were delivered up to the king. At the same signal, both those within the tent will be apprehended, and those without at the door will be cut down.

### XVIII.

1. Such has been<sup>m</sup> the conduct of the men, and such are their words<sup>a</sup>. You, Tissaphernes, have perjured yourself and broken the truce. For good order has saved many armies<sup>32. 1</sup>, and disorder has destroyed many. The generals whom we have mentioned, set forth from Sardis with Cyrus. We have now regained our courage, and, methinks, all the other soldiers also.

2. At the present time<sup>15. 21</sup>, the Lacedæmonians preside over the Grecian cities. Lead forward directly against the barbarians, so that you may not be standing still, since you have seen the enemy and been seen by them. Xenias has deserted his friends. The Persians consider themselves victorious, since they have slain Cyrus. There stand in the sacred grove<sup>29. 7</sup> two pillars, bearing inscriptions.

3. Thereupon certain men of the army came to the generals, saying that they understood the language of these barbarians. We have been slaves at Athens. And before he had slain his brother<sup>16. 22</sup>, he thought that he was already victor.

4. It is probable that the city will be taken at daybreak. Having heard this statement<sup>o</sup>, the generals said, that they did not commend the messengers, if they had pursued such a course<sup>p</sup>. On the next day he sent messengers to say<sup>a</sup>, that Xenias and Pasio had deserted the army<sup>32. 1</sup>. After this, Orontes was never seen<sup>r</sup> by any one<sup>s</sup> either dead or alive. The city is

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(1) *having assembled deliberated*, § 631. (m) In respect to the complete tenses, observe carefully when the simple forms should be employed, and when the forms compounded of the participle and the verb *εἶμι* (§§ 213. 2, 234, 637); and also when it is better to employ the more familiar forms of the aorist (§ 580). (n) *The men on the one hand have done such things, and on the other say such things.* (o) *these things.* (p) *done such things* [22. 6]. (q) § 583. a. (r) Aor. Pass. See § 301. 4. (s) *no one.*

taken<sup>a</sup>, and all are lost. They said, that the barbarians had left the heights.

5. He wore a small tunic, not reaching below the knee. They were standing beside the door. They said, that the robbers<sup>14, 15</sup> had taken many sheep. On the same day messengers came with the intelligence<sup>b</sup>, that many had climbed up, and that the place had been taken. The enemy had regained their courage<sup>32, 29</sup>. Who will take the place of Neon the Asinæan? Advise the citizens<sup>26, 11</sup> to sacrifice to the gods as they have been wont to do.

6. Fellow-citizens<sup>c</sup>, your work is done<sup>d</sup>. See, then, that you be a man worthy of the honors<sup>26, 1</sup> which you possess, and for which I congratulate you. And whoever of us desires to behold his native land<sup>26, 16</sup>, let him be a brave man. Remember to be bold<sup>19, 23</sup> men; for it is not possible to obtain freedom in any other way.

7. We confess, then, that we have been unjust towards our allies<sup>18, 4</sup>. So that we, from what we hear, judge no man to have been more prosperous. No man has ever<sup>39, 16</sup> been more<sup>20, 11</sup> loved, either by Greeks or barbarians. He is not willing<sup>14, 4</sup> to remain, on account of the dispersion of his heavy-armed troops<sup>15, 21</sup>.

8. These villages, in which we are now encamping, are said to have been given to Parysatis for her girdle. After this, Xenophon, encamped near the city, waited for the heralds<sup>22, 28</sup> more than ten days. These happened to have been stationed upon the right<sup>31, 23</sup> near the cavalry; and, when they perceived that the general was dead<sup>33, 15</sup>, they fled with all speed<sup>32, 5</sup>. And when now it was<sup>e</sup> evening<sup>18, 11</sup>, the Greeks cross the bridge, formed by the union of twenty-three boats.

9. And at the same time he showed them<sup>f</sup> Lydians with their ears bored. We saw a man with both his legs crushed<sup>g</sup>. In our march we found<sup>h</sup> villages beside the river in possession of the Thracians. They find many soldiers separated from the rest of the army. They pointed out a man with both his<sup>i</sup> hands cut off<sup>25, 4</sup>.

10. And, after the woman had been brought to the generals, they ask her, if she has anywhere seen other companies<sup>25, 1</sup> composed of Greeks. The messengers said, that the hill above the way had been seized by the barbarians. When he had been brought to Tissaphernes, he related every thing that had taken place. The Pisidians are said to have all gathered in a circle around the exiles<sup>44, 21</sup>.

(a) *has been taken*. (b) *came saying*. (c) § 443. (d) *all things have been done by you*. (e) *had become*. (f) Dat., § 404. γ. (g) *crushed as to both the legs*. (h) *Marching we found*. (i) *having been seized by*. (j) See § 133. β.

11. They said, that the houses had been palisaded around on account of the oxen<sup>29. 5</sup>. These satraps had been honored by the king by reason of their fidelity. The soothsayer had expressed the opinion, that there would be a rout<sup>17. 23</sup> of the enemy. The result of the battle will be favorable. Let the gates be kept closed, and let arms appear now and then<sup>26. 19</sup> upon the wall.

12. At<sup>k</sup> Lampsacus, Euclides, the son of<sup>m</sup> the Cleagoras who painted *the picture* of the Dreams, congratulated him upon his safe return<sup>l</sup>.

13. Upon your doing this<sup>n</sup>, I shall immediately withdraw; so that you will have no guide<sup>25. 2</sup> left<sup>n</sup>. For, if you will do this, consider that no friend will be left you. Upon the same day, both I shall be immediately cut down, and you yourselves not long after. Ariæus stood aloof<sup>o</sup>. They had been cut down by the horsemen.

## XIX.

1. We gladly<sup>31. 26</sup> saw the enemy no longer standing their ground, but flying with all speed<sup>32. 5</sup>. O most wonderful<sup>33. 32</sup> man, you surely do not even<sup>34. 1</sup> understand this, that the south wind carries *us* within the Pontus to Phasis. And they say that they themselves healed the wounds of the king. At daybreak, he sent certain persons<sup>25. 17</sup> to signify, what the soldiers must do<sup>p</sup>.

2. Certain of the soldiers of Meno, as they see Clearchus riding back<sup>19. 15</sup> to his own tent, let fly with their axes. We tie up a cross dog through the day, but let him loose at night<sup>q</sup>. But if we are wise, we shall treat this man in a contrary manner.

3. They give to him twenty horses. Having bound the prisoners<sup>17. 26</sup> he delivers them up to the king.

4. He puts to death both Clearchus himself, and the other generals. You mingle with the citizens<sup>26. 11</sup>. While they are speaking, I sneeze.

5. If you are wise, you will depart hence out of the power of this man. If you enter<sup>r</sup>, you will be apprehended by the guards<sup>25. 2</sup>. He will advance silently<sup>17. 16</sup>.

6. The Persians station themselves for the battle with their heads unprotected<sup>s</sup>. He asked the heralds<sup>23. 28</sup>, if all this were

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(k) In. (l) that he had been saved. (m) At the same time you doing this. (n) no guide will have been left to you. (o) Plup., § 233. (p) what it is necessary that the soldiers should do (acc. with infin.). (q) through the night. (r) shall enter §§ 231. a, 587. 2. (s) having the heads bare.



false; and they said 'yes.' He asked them if they were targeteers<sup>15. 22</sup>; they said 'no.' They are unable to march rapidly. As the general himself said. He marches as rapidly as possible.

7. He threw off his purple cloak, where he happened to be standing. He gave to the soldiers *permission* to take whatever they pleased. As he was speaking, they both<sup>29. 4</sup> sneezed. After this, permission to depart<sup>14. 9</sup> is given to all who wish. He feared lest he should be intercepted. They rose, arrayed as handsomely as was in their power. He rushes forward, as one would run for safety<sup>15. 4</sup>.

8. He exhibited the head of the satrap both to the Thracians and to his own soldiers. And upon these mountains<sup>20. 17</sup> they found<sup>21. 22</sup> much snow, and cold so *intense* that even the wine<sup>29. 24</sup> which they carried in goat-skins<sup>14. 10</sup> froze. They all deserted<sup>a</sup> to Cyrus. No one of you came into this city. We departed with good courage.

9. As soon as they had said this, they rose up. And the enemy, as soon as they had heard this<sup>b</sup>, departed. The barbarians, having erected a trophy as victors<sup>c</sup>, ascended upon the mountain. And when we had descended into the plain, we sacrificed an ox<sup>29. 5</sup>, and erected a trophy. We appointed three surgeons only<sup>17. 21</sup>, for the wounded were few<sup>16. 20</sup>.

10. And leaping down from their horses, they put on linen<sup>28. 28</sup> corselets. And, when the messengers had said this, he knew that his fear was groundless, and that the army was safe. He delivered<sup>d</sup> the skins of the oxen to the young men<sup>17. 14</sup>. We attacked the rear<sup>e</sup> of the barbarians, and slew many. And triremes<sup>29. 12</sup> were taken to the number of twenty, and all the transports<sup>28. 14</sup>.

11. Pasio has deserted us; but let him know well, that he has neither escaped by concealment nor by flight. For we both know whither he has gone, and have a swift trireme, so that we can take<sup>f</sup> his transport vessel. Be well assured, that we are friends.

12. But let him go, conscious<sup>g</sup> that he is vile and worthy<sup>19. 21</sup> of blows<sup>17. 21</sup>. We deliver these things to you, Charmīnus; and do you, having disposed of *them*, make distribution to the soldiers. For the present therefore, Xenophon, depart, leaving these men; and when we bid, be present at the trial.

13. Set the sentinels for the night, and give out the watch-

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(a) departed. (b) at the same time having heard these things. (c) as conquering [33. 5]. (d) Observe carefully the use of the 1st and 2d aorists of *τίθημι*, *ἔθημι*, and *ἔημι*, § 201. n., *τι* 50, 51, 54. (e) last. (f) so as to take. (g) knowing.

word. It is not possible for the soldiers to buy either<sup>b</sup> bread or wine in the market-place. Fellow-soldiers, arise and cross the river.

14. Stand to your arms around the tent. He bade the captains<sup>14. 14</sup> inflict punishment upon the fugitives<sup>24. 21</sup>. He commanded the Pisidians to give up the exiles; and they gave *them* up.

15. The king gave to Orontes a large sum of money<sup>1</sup>. Enhibit your training. But he said that he should not himself be present at the trial<sup>17. 19</sup>. For who will be willing to go as heralds, *after* having slain a herald?

16. Having mounted his horse in the night, he rode off to his own country<sup>14. 21</sup>. On the next day<sup>16. 2</sup> they all ran off. He stopped, wherever he might happen to be. The enemy collected in a body. I am afraid, that they will run off<sup>k</sup> in the night.

17. Place your shield against your knee. Read the letter, Socrates, and then advise<sup>18. 2</sup> me<sup>1</sup> respecting the expedition<sup>18. 6</sup>. Give and take the right hand<sup>m</sup>. Read these letters. Embark in the vessel, and put on board your most valuable effects. He practised shooting, sending high into the air. They had as guides the women who had been taken prisoners<sup>n</sup>.

18. The cold<sup>36. 23</sup> froze both my ears<sup>34. 19</sup>. They asked, who was the satrap of the country. A noise ran<sup>o</sup> through the ranks of the army. He said, that upon the following morning the Persians would come to give battle. Depart in the night.

19. Endeavour, so far as you may be able<sup>p</sup>, to do good to others. Be upon your guard, lest the king attack you in the night. There were many barbarians in the neighbouring village<sup>15. 13</sup>. They roused many partridges in the park.

20. He said that he would not remain<sup>14. 3</sup>, unless they would give him money. Therefore we do not fear this, that we may not have enough to bestow upon our friends, but that we may not have friends enough to receive<sup>q</sup>. If you are taken within the city, you will be sold. The king says, that, if we go to him, he will treat us well. Let us not go against the Pisidians. If you go against the men, you will conquer<sup>20. 14</sup>. Deliver him up to the citizens to judge, and then to do<sup>r</sup> *with him* whatever they may please.

21. On this account we did not wait for you, that, if possible, we might cross<sup>s</sup>, before the bridge<sup>17. 22</sup> should be occupied by

(h) *neither*, § 664. β. (i) *much money*. (j) Observe carefully the position of the words. (k) *lest they may run off*. (l) *having read the letter, advise me*. (m) *right hands*. (n) *the having been taken women*. (o) *went*. (p) *whatever you may be able*. (q) *to whom we may give*. (r) *having judged to do*. (s) *if in any way we might be able to cross*.

the enemy. He considered, how he might cross the river best and both conquer those before and suffer no evil from those behind.

22. They showed<sup>a</sup>, that they regarded it of the utmost consequence, if they had made an engagement with any one, to observe it implicitly<sup>b</sup>. They inflicted punishment<sup>37. 30</sup> upon this *man*, in order that it might produce fear in others also. May the gods not allow the war!

23. They asked him, if he would give them money. The Greeks gave a lance to the Macronians.

24. He said, that he would sooner die, than deliver up his shield<sup>24. 11</sup>. We answered, that we would sooner die, than betray the exiles<sup>37. 31</sup>. If they gave, they would give for this *end*, that giving to us a smaller, they might not pay to you the larger sum<sup>c</sup>. He deliberated, whether<sup>d</sup> he should send another, or go himself to assist.

## XX.

1. And another also stood<sup>e</sup> without the walls<sup>36. 1</sup>. Let one company stand among the trees. They said that two noble and good men were dead. They were not able to bury the dead<sup>32. 21</sup>.

2. The women stood a long time and wept<sup>f</sup>. Those of the soldiers who stood around drove him away, and said that the sheep<sup>31. 19</sup> were public *property*. They answered<sup>24. 21</sup>, that they thought they should find the robbers<sup>14. 15</sup> all dead.

3. Cleander, you know not, what you are doing. We are conscious to ourselves of having deceived Cyrus in every thing. The generals do not yet know the affair<sup>24. 11</sup>.

4. For know, Persians, that you are senseless, if you suppose that your gold<sup>21. 14</sup> could prevail over our valor. For be well assured<sup>g</sup>, O king, that we would choose freedom, in preference to<sup>h</sup> all the wealth<sup>30. 14</sup> which you possess<sup>34. 2</sup>.

5. They wish to know, what would be done<sup>i</sup>. They were observing carefully, what the enemy would do. We knew that the Lacedæmonians occupied<sup>j</sup> the centre of the Grecian<sup>39. 28</sup> army. I fear that<sup>k</sup> this may take place. We feared that this might take place.

6. We were at a loss, what we should do; for we happened

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(a) exhibited themselves. (b) to falsify nothing. (c) the more. (d) if (e) § 237. a. In verbs, in which some of the forms of the perfect and pluperfect active are nude, be careful in respect to the use of the different forms. (f) standing wept. (g) know well. (h) instead of. (i) §§ 608, 610. (j) knew the L., that they occupied. (k) lest.

to be sitting as honored *guests*, upon the seat nearest to the king. He sat down in the tent, and said that he would not rise up<sup>35. 8</sup>. Do not sit down.

7. You are lying down, as if it were permitted to sleep<sup>30. 27</sup> securely<sup>14. 9</sup>. The barbarians fled, whenever we pressed upon *them* vehemently. Let us lie down beside the river<sup>15. 14</sup>.

## XXI.

1. It seems necessary to march<sup>1</sup> as rapidly as we can<sup>m</sup>. It seemed to us, that we ought to consider, how we could march most securely. . We must pursue forthwith<sup>22. 24</sup>.

2. I must do every thing, that I may never be in the power of the king<sup>n</sup>. Virtue<sup>40. 16</sup> should be pursued by all<sup>n</sup>. We ought to say what we know.

## XXII.

The Macronian leaps both high and nimbly, and flourishes his sword. After this, the Thracians went out, singing the Sitalcas. But they had received no harm. They bound the robber; and having fastened<sup>o</sup> him beside the horses, drove him on with both hands tied behind.

## XXIII.

They asked the messenger, what the king said. He is acquainted with the Greek<sup>p</sup>. They bid farewell to tears<sup>q</sup>. The supper was served to<sup>r</sup> them reclining<sup>40. 31</sup> around<sup>31. 13</sup> the fountain<sup>28. 15</sup>. But Arystas, who was a terrible fellow to eat, said to the cupbearer, "Give the cup [said he] to Xenophon; for he seems<sup>21. 5</sup> to be already at leisure, while<sup>s</sup> I am not yet *so*."

## XXIV.

I am conscious [to myself], that I have treated with neglect both gods and men. For I neither know how the wicked<sup>120</sup> could escape by flight, nor into what darkness they could run for concealment. Whosoever is an enemy to the good, him no one<sup>26. 19</sup> could ever<sup>t</sup> deem happy.

(l) *that it is to be marched*. (m) §§ 592, 606. (n) Express these sentences variously, according to the models in the text. (o) *yoked*. (p) *understands to speak Greek*. (q) *they bid the weeping* [40. 7] *farewell*. (r) *was to*. (s) *but*. (t) *never*.



# VOCABULARY.

a-

αἶξ

ἀ-, an inseparable particle, commonly denoting *privation* or *negation*, and then called *ἀ-privative* (akin to *ἀνευ*, *without*). See § 325. a.]

Ἀβροζέλμης, -ον, *Abrozelmēs*, interpreter to Seuthes.

ἀγαθός, -ή, -όν, *good*; *good in war*, *brave*. For its comparison, see § 160. See *καλός*.

Ἀγασίας, -ον, *Agasias*, a Stymphalian, one of the bravest of the Greek lochāgi.

ἀγγεῖον, -ον, *vessel* (for containing), *receptacle*.

[ἀγγέλλω, f. ἀγγελῶ, pf. ἤγγελα (¶ 41, § 277. a), *to announce*, *carry* or *bring tidings*.]

ἄγγελος, -ον, ὁ (ἀγγέλλω), *messenger*. Der. ANGEL.

Ἀγίας, -ον, *Agias*, a Greek general from Arcadia, slain through the treachery of Tissaphernes.

ἀγορά, -ās (ἀγείρω, *to assemble*), *place of assembly*, *market-place*, *market*.

ἄγριος, -α, -ον (ἀγρός, Lat. *ager*, *field*), *wild*.

ἄγω, f. ἄξω, pf. ἤχα (in composition), 2 a. ἤγαγον (§ 194. 3 N.), *to lead*, *conduct*, *bring* (by leading); *direct*; ἡσυχίαν ἄγειν, *to lead a life of quiet*.

ἄγών, -ώνος, ὁ (ἄγω), *contest*. Der. AGONY.

ἀγωνίζομαι (ἀγών), f. -ίσομαι, pf. ἠγώνισμαι, *to contend*, *struggle*, *strive*. Der. AGONIZE.

ἀγωνοθέτης, -ον (ἀγών, *τίθημι*), *a judge of a contest*.

ἄδειπνος, -ον (ἀ-, *δείπνον*), *supperless*.

ἀδελφός, -οῦ, *brother*.

ἀδικέω (ἄδικος), f. -ήσω, pf. ἠδίκηκα, *to injure*, *wrong*.

ἄδικος, -ον (ἀ-, *δίκη*), *unjust*, *unprincipled*.

ᾄδω, f. ᾄσομαι (§ 260), *to sing*.

ἀεί, *always*, *ever*.

ἀετός, -οῦ, ὁ, *eagle*.

Ἀθηναῖος, -ον, ὁ (Ἀθῆναι, *Athens*, chief city of Attica), *an Athenian*.

Ἀθήνησι, *at Athens*, prop. old dat. pl. of Ἀθῆναι (§ 320. 2).

ἄθλον, -ον, *prize of a contest*. Der.

ATHLETE, ATHLETIC.

ἀθροίζω (ἀθρόος), f. -οίσω, *to collect*, *assemble*, *trans*.

ἀθρόος, -α, -ον, *thick together*, *in a body*.

ἀθυμία, -ας (ἄθυμος), *dejection*, *despondency*.

ἄθυμος, -ον (ἀ-, *θυμός*, *spirit*, *courage*), *spirilless*, *disinclined*.

αἰγιαλός, -οῦ, ὁ, *beach*.

Αἰγύπτιος, -ον, ὁ (Αἴγυπτος, *Egypt*), *an Egyptian*.

αἰδήμων, -ον, g. -ονος (αἰδώς, *shame*, *modesty*), *modest*.

Αἰνιάν, -ἄνος, ὁ, *an Aenianian*. The Aenianians were a tribe in southern Thessaly, occupying the upper valley of the Sperchius.

αἶξ, αἰγός, ὁ, ἡ, *goat*.

αἰρέω, f. -ήσω, pf. ἤρηκα, 2 a. εἶλον (§ 301. 1), to take, capture; Mid., to take for one's self, choose. See ἀλίσκομαι.

αἰσθάνομαι, f. αἰσθήσομαι, pf. ἤσθημαι, 2 a. ἤσθόμην (§ 289), to perceive. Der. AESTHETIC.

αἰσχύνω (αἶσχος, shame, disgrace), f. -ύνω, to shame, disgrace; Mid., to be ashamed; with acc., to be ashamed before, to have respect for.

αἰτέω, f. -ήσω, pf. ἤτηκα, to ask for a thing, demand.

αἰχμάλωτος, -ον (αἰχμή, point of a spear, ἀλίσκομαι), taken in war; οἱ αἰχμάλωτοι, prisoners of war; τὰ αἰχμάλωτα, things taken in war, prizes of war, including both prisoners and booty.

ἀκούω, f. ἀκούσομαι, pf. ἀκήκοα (§ 269. 7), to hear. Der. ACOUSTICS.

ἄκρος, -α, -ον, at the end or top; ἡ ἄκρα, subst., citadel; τὸ ἄκρον, subst., height or summit; τὰ ἄκρα, heights.

ἀκτή, -ῆς (ἀγνῦμι, to break, from the breaking of the waves), strand, shore.

ἀλήθεια, -as (ἀληθής), truth.

ἀληθεύω (ἀληθής), f. -εύσω, to speak the truth.

ἀληθής, ἐς (ἀ-, λανθάνω, to lie hid), true.

ἀλίσκομαι, f. ἀλώσομαι, pf. ἐάλωκα and ἤλωκα, 2 a. ἐάλων and ἤλων (§ 301. 1), to be captured or taken; used as the passive of αἰρέω.

ἀλκμος, -ον (ἀλκή, valor), warlike, brave.

ἀλλά, but; originally the neut. pl. of ἄλλος, and denoting that different things follow from those which have preceded. It expresses opposition more strongly than δέ.

ἀλλήλων (ἄλλος), of one another, of each other. See § 145, ¶ 23. C.

ἄλλομα;, f. ἀλοῦμαι (§ 277), to leap.

ἄλλος, -η, -ο (§ 97. 2), other another, else; ἄλλῃ, dat. fem. as adv., another way, else where.

ἄλλοτε (ἄλλος), at another time.

ἄλλως (ἄλλος), in another way otherwise.

ἀλόγιστος, -ον (ἀ-, λογίζομαι), inconsiderate, thoughtless.

ἄλος, -εος, τό, sacred grove.

ἅμα, at the same time.

ἅμαξα, -ης, carriage, wagon hence, wagon-load.

ἅμαξιτός, -όν (ἅμαξα), for carriages, ὁδὸς ἅμαξιτός, a carriage-road.

ἁμαρτάνω, f. ἁμαρτήσομαι, pf. ἤμαρτηκα, 2 a. ἤμαρτον (§ 289), to err, miss.

ἁμαχεῖ (ἀ-, μάχη), without a battle.

ἁμαχητί (ἀ-, μάχομαι), without fighting or resistance.

Ἀμβρακιώτης, -ου (Ἀμβρακία, Ambracia, a city in Epirus), Ambra-ciot or Ambracian.

ἀμελέω (ἀ-, μέλω), f. -ήσω, pf. ἡμέληκα, to neglect, be careless of.

ἄμπελος, -ου, ἡ, vine.

ἀμφί, about; akin to ἀμφω, and signifying originally on both sides.

ἀμφότερος, -α, -ον (ἀμφω), both; little used in the sing.

ἀμφω, -οῖν (§ 137. γ, ¶ 21), both.

ἀν, — 1. at the beginning of a clause, a shortened form of the conj. ἐάν, if; — 2. elsewhere, a particle expressing contingency, in connection with which a verb is usually translated into Eng. by the potential mode. See §§ 587, 588, 603 f, 606, 615. 2, 616. b.

ἀνά, prep., up; ἀνὰ κράτος, [up to one's strength] with all speed, at full speed.

ἀναβαίνω (ἀνά, βαίνω, f. βήσομαι, pf. βέβηκα, 2 a. ἔβην), to go up ascend, mount, climb up.

ἀνάβασις, -εως, ἡ (ἀναβαίνω), ascent, expedition up from the seacoast into central Asia.

ἀναγινώσκω (ἀνά, γινώσκω, f

γνώσομαι, pf. ἔγνωκα, 2 a. ἔγνω, to read.  
 ἀναγκάζω (ἀνάγκη), f. -άσω, to compel, force.  
 ἀνάγκη, -ης, necessity.  
 ἀνάγω (ἀνά, ἄγω, f. ἄξω, pf. ἤχα, 2 a. ἤγαγον), to lead, carry, or bring up; hence, to bring upon the high sea; Mid., to put out to sea, set sail.  
 \*ἀαθάρρῳ (ἀνά, θαρρῶ, f. -ήσω, pf. τεθάρρῳκα), to regain courage.  
 ἀναιρέω (ἀνά, αἰρέω, f. -ήσω, pf. ἤρηκα, 2 a. εἶλον), to take up; Mid., to take up what is connected with one's self, as the bodies of friends for burial, food placed before one, &c.  
 ἀνικοινῶ (ἀνά, κοινῶ, f. -ώσω, to make common, from κοινός), to communicate.  
 ἀνακράζω (ἀνά, κράζω and 2 pf. κέκραγα, to cry, f. pf. κέκραξομαι, 2 a. ἔκραγον, § 274. δ), to raise a cry.  
 ἀναμένω (ἀνά, μένω, f. μενῶ, pf. μεμένηκα), to wait for.  
 ἀναμνησκω, (ἀνά, μνησκω, f. μνησω), to remind; Mid. and Pass., to recollect, call to mind.  
 Ἀναξίβιος, -ου, Anaxibius, a Spartan admiral.  
 ἀναπειθω (ἀνά, πείθω, f. πείσω, pf. πέπεικα), to persuade, induce.  
 ἀνατείνω (ἀνά τείνω, to stretch, f. τενῶ, pf. τέτεικα, § 268), to stretch up, hold up.  
 ἀνατέλλω (ἀνά, τέλλω, to raise, rise, f. τελῶ, a. ἔτειλα), to rise, of the sun.  
 ἀνελόμενος, 2 aor. mid. part. of ἀναιόω.  
 ἄνεμος, -ου, δ, wind.  
 ἀνεν, without; opposed to σύν, with.  
 ἀνὴρ, g. ἀνδρός (§ 106. 1), δ, man, in distinction from woman; husband. See ἄνθρωπος.  
 ἄνθρωπος, -ου, δ, ἡ, man, in distinction from beast. Ἀνὴρ and ἄνθρωπος are distinguished from each other as vir and homo in

Latin; the former signifying a MAN, in a more special or emphatic sense; and the latter, simply one of the human race. Hence the former usually implies honor, and the latter often contempt.  
 ἀνίστημι (ἀνά, ἵστημι, f. στήσω, pf. ἔστηκα), to raise up, rouse; in the intrans. forms, to stand up, rise. See ἵστημι.  
 ἀνίσχω (ἀνά, ἵσχω, prolonged form of ἔχω), to rise, of the sun.  
 ἀνόητος, -ον (ἀ-, νοέω, to think), senseless.  
 ἀνοίγω and ἀνοίγνυμι (ἀνά, οἶγω, poet., to open), f. ἀνοίξω, pf. ἀνέφωχα, impf. ἀνέφωγον and later ἤνοιγον (§ 294), to open.  
 ἀντί, over against, instead of.  
 ἀντιτάττω (ἀντί, τάττω, f. τάξω, pf. τέταχα), to arrange or draw up against.  
 ἄνω (ἀνά), adv., up, upwards. Comp. ἀνωτέρω, sup. ἀνωστάω.  
 ἀξίνη, -ης, axe.  
 ἄξιος, -α, -ον, worthy of, worth; ἄξιος εἶναι, with inf., to be worthy, deserve.  
 ἀξιώω (ἄξιος), f. -ώσω, pf. ἤξιώκα, to think worthy, think fit, claim.  
 ἀπαγγέλλω (ἀπό, ἀγγέλλω, f. -ελῶ, pf. ἤγγελλα), to carry or bring back word or tidings, report.  
 ἀπαγορεύω (ἀπό, ἀγορεύω, to speak in public, f. -εύσω), to [speak off from a thing] give up, become exhausted.  
 ἀπάγω (ἀπό, ἄγω, f. ἄξω, pf. ἤχα 2 a. ἤγαγον), to lead away.  
 ἀπαντάω (ἀπό, ἀντάω, to come opposite to), f. -ήσω, commonly -ήσομαι, pf. ἀπήντηκα, to meet.  
 ἅπας, ἅπασα, ἅπαν, g. ἅπαντος, ἀπάσης (ἅμα, πᾶς), all together, the whole.  
 ἀπειμι (ἀπό, εἶμι), to go away, depart.  
 ἀπελαύνω (ἀπό, ἐλαύνω, f. ἐλάσω, pf. ἐλήλακα), to drive away, to ride off or away.  
 ἀπέρχομαι (ἀπό, ἔρχομαι, f. ἐλεύ



- σομαι, pf. ἐλήλυθα, 2 a. ἦλθον),  
to go away, depart.
- ἀπλός, -ον, -όν, contr. ἀπλοῦς, -ῆ,  
-οῦν (ἄμα, πλός, § 138. 4), *simple, sincere*.
- ἀπό, Lat. ab, *from*. In compos.,  
off, away, back. See ἐξ.
- ἀποβαίνω (ἀπό, βαίνω, f. βήσομαι,  
pf. βέβηκα, 2 a. ἔβην), *to step off, disembark*.
- ὑποδείκνυμι (ἀπό, δείκνυμι, f. δείξω, pf. δέδειχα), *to show forth, appoint, express; Mid., to express one's opinion*.
- ὑποδιδράσκω (ἀπό, διδράσκω, to run, f. δράσομαι, pf. δέδρακα, 2 a. ἔδραν, § 285), *to run away, to escape by stealth*.
- ἀποδίδωμι (ἀπό, δίδωμι, f. δώσω, pf. δέδωκα, a. ἔδωκα), *to give back, pay*.
- ἀποθνήσκω (ἀπό, θνήσκω, f. θανούμαι, pf. τέθνηκα, 2 a. ἔθανον), *to die off, die, be slain or put to death*.
- ἀποκαίω (ἀπό, καίω, f. καύσω, pf. κέκαυκα), *to burn off, wither, trans.*
- ἀποκλείω (ἀπό, κλείω, f. -σω), *to exclude, intercept*.
- ἀποκόπτω (ἀπό, κόπτω, f. κόψω, pf. κέκοφα), *to cut or beat off*.
- ἀποκρίνομαι (ἀπό, κρίνω, f. -κρινούμαι, pf. -κέκριμαι), *to answer, reply*.
- ἀποκτείνω and ἀποκτίννυμι (ἀπό, κτείνω, to kill, f. κτενῶ, pf. ἔκτονα, § 295), *to kill off, kill, slay, put to death*.
- ὑπολείπω (ἀπό, λείπω, f. -ψω, pf. ἔλειπα, 2 a. ἔλιπον), *to leave behind, desert*.
- ἁπλόλῃμι (ἀπό, ὀλλῃμι, to destroy, f. ὀλέσω, commonly ὀλῶ, pf. ὀλόλεκα, § 295), *to destroy; Mid. (2 a. ἀπώλομην), to perish; 2 pf. ὀλωλα, intrans. as pres., to be undone or lost*.
- Ἀπόλλων, -ωνος (§§ 105. R., 107. N.), *Apollo*, one of the chief divinities of the Greeks, regarded as the patron of soothsaying, music, poetry, archery, &c.
- ἀπρόπεμψω (ἀπό, πέμψω, f. πέμψω pf. πέπομψα), *to send away or back, to send (what is due)*.
- ἀποπλέω (ἀπό, πλέω, f. πλεύσομαι, or πλευσοῦμαι, pf. πέπλευκα), *to sail away*.
- ἀπορέω (ἀ-, πόρος, passage, way), f. -ήσω, and ἀπορέομαι, f. -ήσομαι, *to be at a loss*.
- ἀποσπάω (ἀπό, σπάω, to draw, f. σπάσω, pf. ἔσπακα, § 219), *to draw off, separate, withdraw, trans.*
- ἀποστελλω (ἀπό, στέλλω, f. στελῶ, pf. ἔσταλκα), *to send away or back*.
- ἀποστερέω (ἀπό, στερέω, to deprive, f. στερήσω, pf. ἔστερηκα), *to deprive, rob*.
- ἀποτέμνω (ἀπό, τέμνω, f. τεμῶ, pf. τέμμηκα, 2 a. ἔτεμον and ἔταμον), *to cut off, intercept*.
- ἀποτίω (ἀπό, τίω, to pay, expiate f. τίσω, pf. τέτικα, § 278), *to pay back; Mid. ἀποτινομαι, f. -τίσομαι, to take vengeance upon requite, punish*.
- ἀποφεύγω (ἀπό, φεύγω, f. φεύξομαι, 2 pf. πέφευγα, 2 a. ἔφυγον) *to flee from, flee beyond reach, escape by flight*.
- ἄρα (ἀρ-, to fit, § 285), *accordingly, then, therefore*. See § 673. a.
- Ἀργεῖος, -ου, ὁ ("Argos, Argos, chief city of Argolis), *an Argive*.
- ἀργύριον, -ου (dim. of ἀργυρος, silver), *silver-money, money*.
- Ἀργώ, -όος, ἡ, *Argo*, the ship in which Jason sailed to Colchis in quest of the golden fleece.
- ἀρετή, -ῆς, *virtue, valor*.
- ἀρήγω, f. -ξω, *to succour, assist*.
- Ἀριαῖος, -ου, *Ariæus*, commander of the Asiatics in the army of Cyrus.
- ἀριθμός, -οῦ, ὁ, *number, amount*. Der. ARITHMETIC.
- ἀριστάω (ἄριστον, breakfast), f. -ήσω, pf. ἡρίστηκα, *to breakfast*.
- ἄριστος, *best, noblest*, sup. of ἀγαθός; neut. pl. ἀριστα, as adv *best*, sup. of εὖ or καλῶς.

Αρκαδικός, -ή, -όν (Ἀρκαδία, *Ar-  
cadia*, central province of the  
Peloponnesus), *Arcadian*.

Αρκάς, -άδος, ὁ, *an Arcadian*.

Ἄρμα, -ατος, τό, *chariot*.

Ἀρμήνη, -ης, *Harmene*, a harbour  
of Sinope.

Ἄρπάζω, f. ἄρπάσσω, pf. ἤρπακα, *to  
snatch, snatch up*.

Ἀρτάοζος, -ου, *Artaozus*, a friend  
of Cyrus.

Ἀρταξέρξης, -ου, *Artaxerxes*, sur-  
named *Mnemon* from his great  
memory, eldest son of Darius  
Nothus, and his successor upon  
the throne of Persia.

Ἀρτήμις, -ιδος, *Diana*, sister of  
Apollo, goddess of the chase  
and of virginity.

Ἄρτος, -ου, ὁ, *loaf of bread*.

Ἀρύστας, -ου, *Arystas*, an *Arcadi-  
an*, a great eater.

Ἀρχαγόρας, -ου, *Archagoras*, an  
exile from Argos, one of the  
Greek *lochagi*.

Ἀρχή, -ης (ἄρχω), *rule, govern-  
ment; province; beginning*.

ἄρχω, f. ἄρξω (§ 222. 1), *to take  
the lead, to rule, to command;  
to begin* (§ 350. r.); *Mid, to be-  
gin*. In the sense *to begin*, the  
active rather denotes *to begin  
for others to follow*, and the  
middle simply *to begin for one's  
self*. Der. ARCH-.

ἄρχων, -οντος, ὁ (prop. part. of ἄρ-  
χω), *commander, ruler*.

ἄσθενέω (ἀσθενής, *weak*), f. -ήσω,  
*to be weak, feeble, or sick*.

Ἀσία, -ας, *Asia*, the largest of the  
three grand divisions of the old  
world.

Ἀσιδάτης, -ου, *Asidates*, a rich  
Persian, taken and despoiled by  
Xenophon.

Ἀσιναίος, -ου (Ἀσίνη, *Asine*, a  
town of Laconia), *an Asinean*.

ἄσιτος, -ον (ἄ-, σίτος), *without food*.

ἄσκος, -οῦ, ὁ, *leathern bag, goat-  
skin*.

ἄσμενος, -η, -ον, *glad, joyful*.

ἀσπάζομαι, f. -άσομαι, *to greet, em-  
brace, take leave of*.

ἀσπίς, -ίδος, ἡ, *shield*, the large  
round shield of the Greeks.

ἀσφαλής, -ές (ἀ-, σφάλλομαι, *to  
stumble, fall, fail*), *safe, secure*.

ἀσφαλῶς (ἀσφαλής), *safely, se-  
curely*.

ἀταξία, -ας (ἀ-, τάττω), *disorder,  
want of discipline*.

ἀπ᾽, *again, on the other hand*.

αὐλίζομαι (αὐλή, *court-yard, lodg-  
ing*), f. -ίσομαι, *to lodge*.

αὐλός, -οῦ, ὁ, *flute*, differing from  
that common with us, in having  
a mouth-piece, and a fuller tone.

αὐτίκα (αὐτός), *forthwith*.

αὐτόματος, -η, -ον (αὐτός, τ. μα-, *to  
endeavour*), *self-moving; ἀπὸ  
τοῦ αὐτομάτου, of one's own mo-  
tion or accord*. Der. ΑΥΤΟΜΑ-  
ΤΟΝ.

αὐτός, -ή, -ό, *very, same, self; ὁ  
αὐτός, the same*; in the oblique  
cases not beginning a clause, as  
the common pron. of the 3d  
pers. *him, her, it*; gen. αὐτοῦ  
[sc. τόπου or χωρίου, § 379], as  
adv., *there*. See §§ 149, 508 f.

αὐτοῦ, -ῆς, contr. from ἐαυτοῦ, -ῆς.  
ἀφαιρέω (ἀπό, αἰρέω, f. -ήσω, pf.  
ἤρῃκα, 2 a. εἶλον), and oftener  
ἀφαιρέομαι, *to take away, de-  
prive, rob*.

ἀφανής, -ές (ἀ-, φαίνω), *unseen, out  
of sight, invisible*.

ἀφίημι (ἀπό, ἵμι, f. ἤσω, pf. εἶκα,  
a. ἤκα), *to let loose*.

ἀφικνέομαι (ἀπό, ἰκνέομαι, *to come*,  
f. ἵξομαι, pf. ἔγμαι, 2 a. ἰκόμην,  
§ 292), *to arrive, come to*.

ἀφιππεύω (ἀπό, ἵππεύω, *to ride*, f.  
εὔσω), *to ride off or back*.

ἀφίστημι (ἀπό, ἵστημι), f. ἀποστή-  
σω, pf. ἀφίστηκα, 1 a. ἀπέστη-  
σα, 2 a. ἀπέστην, *to withdraw  
from, trans.; in the intrans.  
forms, to stand off from or aloof,  
withdraw, retire*.

Ἀχαιός, -οῦ, *an Achaean*, an inhab-  
itant of Achaia, the northern  
province of the Peloponnesus.

ἄχθομαι, f. ἀχθέσομαι, a. ἤχθέσθην  
(§ 222. a), *to be vexed*.

Βαβυλών, -ώνος, ἡ, *Babylon*, a cele-

- brated city upon the river Euphrates.  
 Βαβυλώνιος, -α, -ον (Βαβυλών), *Babylonian*.  
 βάθος, -εος, τό (βαθύς), *depth*.  
 βαθύς, -εία, -ύ, *deep*.  
 [βαίνω, f. βήσομαι, pf. βέβηκα, 2 a. ἔβην (§ 278), *to step, go*.]  
 βίλλω, f. βαλῶ, pf. βέβληκα, 2 a. ἔβαλον (§§ 223, 277. a), *to throw, cast*.  
 βαρβαρικῶς, -ή, -όν (βάρβαρος), *barbarian*.  
 βαρβαρικῶς (βαρβαρικός), *in the barbarian tongue, in Persian*.  
 βάρβαρος, -ον, *barbarian*; βάρβαρος, subst., *a barbarian*, a term applied by the Greeks to those of all nations except their own.  
 βασιλείος, -ον (βασιλεύς), *belonging to a king, royal*; τὸ βασιλεῖον [sc. δῶμα], and oftener τὰ βασιλεια, *palace*.  
 βασιλεύς, -έως, *king*, esp. applied by the Greeks, and often without the art. (§ 485. a), *to the King of Persia*.  
 βασιλεύω (βασιλεύς), f. -εύσω, *to reign*.  
 βασιλικός, -ή, -όν (βασιλεύς), *kingly, royal*.  
 βέλεστος, -υος, *Belesys*, a satrap of Syria.  
 βελτίων, *better*, and βέλτιστος, *best*, comp. and sup. of ἀγαθός.  
 βία, -ας, *force, violence*.  
 βίκος, -ου, δ, *jar*.  
 βίος, -ου, δ, *life*.  
 βοάω, f. βοήσομαι, *to cry out, call aloud*.  
 βοιωτίας, -ου, δ, *a Boeotian*, an inhabitant of the Grecian province northwest of Attica.  
 βορέας, -ου, contr. βορρᾶς, -ᾱ (§ 94), *BORÉAS, the north wind*.  
 βουλεύω (βουλή, *plan, counsel*, from βούλομαι), f. -εύσω, pf. βεβούλευκα, *to plan, counsel*; Mid., *to take counsel, deliberate, consider, purpose, resolve*.  
 βούλομαι, f. βουλήσομαι, pf. βεβούλημαι (§ 222. 2), *to will, be willing, wish*. See p. 68. c.
- βοῦς, βοός, δ, ἡ (§ 112. 4), *Lat. bos, ox, cow*.  
 βραχύς, -εία, -ύ, *short*, βραχύ, *adv., a short distance*.  
 βυζάντιον, -ου, *Byzantium*, a city on the Thracian Bosphorus, now *Constantinople*.  
 γαλήνη, -ης, *a calm*.  
 γάρ, conj., *for*; never the first word in its clause (§ 673. a), but usually the second.  
 γέ, *at least, certainly, surely*; a particle, whose chief use is to add emphasis or force to the word preceding. See § 673. a.  
 γείτων, -ονος, δ, ἡ, *neighbour*.  
 γελάω, f. -άσομαι, a. ἐγέλασα (§ 219. a), *to laugh*.  
 γέλως, -ωτος, δ (γελῶ), *laughter*.  
 γέμω, used only in pres. and impf., *to be full of*.  
 γενεά, -ᾱς (γίγνομαι), *birth*.  
 γέρρον, -ου, *a wicker shield* (of osier, covered with ox-hide).  
 γεύομαι, f. γεύσομαι, pf. γέγευμαι, *to taste*. The act. γεύω is causative, *to make to taste, give one a taste of*.  
 γέφυρα, -ας, *bridge*.  
 γῆ, γῆς (contr. from γαῖα), *earth, land*.  
 γίγνομαι, f. γενήσομαι, pf. γεγένημαι and γέγονα, 2 a. ἐγενόμην (§ 286), *to come to be, become, be born, take place, be, come*. The general distinction between εἰμί and γίγνομαι is the same as, in Eng., between *be* and *become*.  
 γινώσκω, f. γνώσομαι, pf. ἔγνωκα, 2 a. ἔγνω (§ 285), *Lat. nosco, to know, understand, determine, judge*.  
 Γλοῦς, Γλοῦ (§ 126. 2), *Glus*, a son of the Ægyptian Tamos, and a favorite officer of Cyrus.  
 γνώμη, -ης, *judgment, opinion*.  
 γόνυ, γόνατος, τό (§ 103. N.), *knee*.  
 γράμμα, -ατος, τό (γράφω), *letter*.  
 DET. GRAMMAR.  
 γράφω, f. -ψω, pf. γέγραφα (§ 36), *to write*.  
 γυμνάζω (γυμνός, *naked*, from the Greek habit of engaging in ex-

ercise naked), f. -άσω, *to exercise, train*. Der. GYMNASTICS.  
 γυνή, γυναικός (§ 101. γ), *woman, wife*.  
 δακρύω (δάκρυ, *tear*), f. -ύσω, *to weep*.  
 δαρεικός, -οῦ, ὁ (Δαρείος), *daric, a Persian gold coin, = about \$ 4.00*.  
 Δαρείος, -ου, *Darius*, surnamed Nothus, king of Persia, natural son of Artaxerxes Longimānus, and father of Artaxerxes Mnemon and Cyrus.  
 δασμός, -οῦ, ὁ (δαίωμα, *to divide*), *tribute*.  
 δέ, *but, and; on the other hand, also* (§ 657. γ); the common particle of *contradistinction*, intermediate in its force between the copulative καί, *and*, and the adversative ἀλλά, *but*. Καί unites without implying distinction; while δέ implies some distinction, and ἀλλά not only distinction, but opposition. Δέ, like μέν (which see), is usually the second word in its clause, never the first (§ 673. α).  
 δέδοικα and δέδια, f. (epic) δέισομαι, a. εἰδισα (§ 58, §§ 237, 282), *to be afraid, fear*.  
 δεῖ, see δέω, *to need*.  
 δεικνύμι and δεικνύω, f. δείξω, pf. δείξα (§ 52, § 294), *to point out, show*.  
 δεῖλη, -ης, *evening, afternoon*.  
 δεινός, -ή, -όν (δέος, *fear*), *terrible*.  
 δειπνέω (δειπνον), f. δειπνήσω, pf. δεδείπνηκα, *to sup, take one's supper*.  
 δειπνον, -ου, *supper*.  
 δέκα, indecl., *ten*.  
 δεκαπέντε, indecl., *fifteen*.  
 δένδρον, -ου (§ 124. β), *tree*.  
 δεξιός, -ά, -όν, Lat. dexter, *right* (as opposed to left), *on the right*; ἡ δεξιά [sc. χεῖρ], *the right hand*; τὸ δεξιόν [sc. εἶδος], *the right wing of an army*.  
 Δέξιππος, -ου, *Dexippus*, a Laconian in the army of Cyrus, who

proved false to his fellow-soldiers.  
 δέρμα, -ατος, τὸ (δέρω, *to flay*), *skin, hide*.  
 δεσπότης, -ου (§ 742), *master*. Der. DESPOT.  
 δεῦρο, *hither*.  
 δεύτερος, -α, -ον (δύο), *second*.  
 δέχομαι, f. δέξομαι, pf. δέδεγμαι, *to receive, take*.  
 δέω and rarely διδῆμι, f. δῆσω, pf. δέδεκα (§§ 219, 284), *to bind, tie up*.  
 δέω, f. δέσω, pf. δεδέκα (§ 222. 3), *to need*; commonly impers. in the Act., δεῖ, *there is need, it is necessary*, f. δεήσει, &c.; Mid. δέομαι, f. δεήσομαι, pf. δεδέημαι, a. ἐδεήθην, *to need, want, desire, beg, entreat, request*.  
 δῆ (a shorter and weaker form of ἦδη, *now*, and used, like out unemphatic *now*, without any distinct reference to time), *now, then, so, indeed*. See § 673. α.  
 δῆλος, -η, -ον, *evident, manifest*.  
 δηλόω (δῆλος), f. -ώσω, pf. δεδήλωκα (§ 47), *to manifest, show*.  
 δημόσιος, -α, -ον (δῆμος, *people*), *belonging to the people, public*.  
 διά, *through*; w. gen., more literally, *through place, time, &c.*; w. acc., *through means of, on account of, by reason of*.  
 διαβαίνω (διά, βαίνω, f. βήσομαι, pf. βέβηκα, 2 a. ἔβην), *to go through or across, to cross*.  
 διαβάλλω (διά, βάλλω, f. βαλῶ, pf. βέβληκα, 2 a. ἔβαλον), *to tra duce, slander, accuse falsely*.  
 διαδίδωμι (διά, δίδωμι, f. δώσω, pf. δέδωκα, a. ἔδωκα), *to distribute*.  
 διαζεύγνυμι (διά, ζεύγνυμι, f. ζεύξω), *to disjoin, part, separate*.  
 διακινδυνεύω (διά, κινδυνεύω, *to risk*, f. -εύσω), *to risk throughout, expose one's self*.  
 διακλάω (διά, κλάω, *to break*, f. κλάσω), *to break in pieces, break up*.  
 διακόσιοι, -αι, -α (dis, ἑκατόν), *two hundred*.  
 διαλαμβάνω (διά, λαμβάνω, f. λήψο

μαι, pf. εἴληφα, 2 a. ἔλαβον), *to take each his share of a thing, divide (as a company among themselves).*  
 διαλέγομαι (διά, λέγω), f. διαλέξομαι, pf. διείλεγμα, a. διελέχθην, *to converse.* DER. DIALOGUE.  
 διάνοια, -ας (διά, νόος), *thought, design.*  
 διαπλέω (διά, πλέω, f. πλεύσομαι, pf. πέπλευκα), *to sail across.*  
 διαρρίπτω (διά, ρίπτω, f. ρίψω, pf. ῥρίφα), *to throw [through a company] about, distribute by throwing.*  
 διασημαίνω (διά, σημαίνω, f. -ανῶ), *to signify, indicate, make known.*  
 διασπείρω (διά, σπείρω, f. σπερῶ), *to scatter abroad, disperse.*  
 διατάττω (διά, τάττω, f. τάξω, pf. τάταχα), *to arrange, draw up in order of battle, set in order.*  
 διατίθημι (διά, τίθημι, f. θήσω, pf. τέθεικα, a. ἔθηκα), *to dispose; Mid., to dispose of (for one's self, especially by sale).*  
 διατρίβω (διά, τρίβω, *to rub, wear, f. τρίψω, pf. τέτριφα), to [wear through] spend time, delay, tarry.*  
 διαφαίνω (διά, φαίνω, f. φανῶ, pf. πέφαγκα), *to show through; Mid., to appear or shine through.*  
 διδάσκω, f. διδάξω, pf. δεδίδαχα (§ 285), *to teach.* DER. DIDACTIC.  
 δίδημι, see δέω, *to bind.*  
 δίδωμι, f. δώσω, pf. δέδωκα, a. ἔδωκα (§ 51), *to give, present.*  
 διελαύνω (διά, ελαύνω, f. ἐλάσω, pf. ἐλήλακα), *to ride through.*  
 διέρχομαι (διά, ἔρχομαι, f. ἐλεύσομαι, pf. ἐλήλυθα, 2 a. ἦλθον), *to go through, pass over; go abroad.*  
 διεχω (διά, ἔχω, f. ἔξω and σχήσω, pf. ἔσχηκα, 2 a. ἔσχον), *to [hold apart] be distant.*  
 δικαίως (δικαίως, *just, from δικη), justly, with good reason.*  
 δίκη, -ης, *justice, punishment.*  
 διπλός, -ή, -όν, contr. διπλοῦς,

-ῆ, -οῦν (δῖς, -πλός, § 138 4) *double.*  
 [δῖς (δύο), *twice.*]  
 δισχιλίοι, -αι, -α (δῖς, χιλιοί), *two thousand.*  
 δίφρος, -ου, ὁ (δῖς, φέρω), *seal (prop for two).*  
 διωκτέος, -α, -ον (διώκω), *to be pursued.*  
 διώκω, f. -ξω and -ξομαι, *to pursue chase.*  
 δοκέω, f. δόξω (§ 288), *to seem appear; think.* Impers. δοκεῖ, *it seems, appears, f. δόξει.*  
 δοράτιον, -ον (dim. of δόρυ), *a small spear, javelin.*  
 δόρυ, δόρατος (§ 103. N.), *spear.*  
 δουλεύω (δούλος, *slave*), f. -εύσω, pf. δεδούλευκα, *to be a slave.*  
 δυνάμει (δυνάμις, *dyn*), f. -ήσω, *to make a din.*  
 Δρακόντιος, -ον, *Dracontius, a Spartan exile, chosen by the Greeks to superintend the games celebrated on account of their safe return to the sea-coast*  
 δραμεῖν, 2 a. infin. of τρέχω.  
 δρόμος, -ου, ὁ (τρέχω), *running, race.*  
 δύναμαι, f. δυνήσομαι, pf. δεδύνημαι, a. ἐδυνήθην, ἡδυνήθην (§ 189. 1), and ἐδυνάσθην, *to be able, can.*  
 δύναμις, -εως, ἡ (δύναμις), *power.* DER. DYNAMIC.  
 δύνω and δύομαι, f. δύσομαι, pf. δέδωκα, 2 a. ἔδυν (§ 278), *to enter, put on one's self; of the sun, to set.*  
 δύο, δυοῖν (§ 137. γ), Lat. duo, *two.*  
 δυσμή, -ῆς (δύνω), *setting (of the sun), scarce used except in the plur.*  
 εἰν (εἰ, εἴν), contr. ἦν and εἴν, *if, used w. subj. (§ 603); εἰν μή if not, unless.*  
 ἐαυτοῦ, -ῆς, contr. αὐτοῦ, -ῆς (§ 23. B, § 144), *of himself, herself, or itself.*  
 εἰάω, f. -άσω, pf. εἴακα, *to permit.*  
 εἰάω χαίρειν, *to bid farewell to let alone.*

ἐγγύς, *near*. For its comparison, see § 163. β.

ἐγώ, ἐμοῦ or μου (¶ 23), *Lat. ego, I*. See p. 73. j.

ἐγώγε (ἐγώ, γέ, §§ 328. b, 732. d. δ), *I at least, I surely, I* (more emphatic than ἐγώ).

ἐθέλω, f. -ήσω, pf. ἤθελον (§ 222. 2), *to wish, will, be willing*. See p. 68. c.

εἰ if, used w. ind. and opt. (§ 603); εἰ μή, *if not, unless*.

εἰδέναι, εἰδώς, inf. and part. of οἶδα. εἶδον, 2 a. of ὁράω.

εἰκάζω (εἰκός), f. -άσω, impf. εἰκαζον and ἤκαζον (§ 188. n.), *to liken, conjecture*.

εἰκός, -ότος (neut. part. of the perf. εἶκα), *likely, probable*.

εἴκοσι, § 66. a), indecl., *twenty*. εἶλον, 2 a. of αἰρέω.

εἰμί, f. ἔσομαι, impf. ἦν (¶ 55, § 230), *to be*. See γίνομαι.

εἶμι, impf. ἦεν (¶ 56, § 231), *to go, come*. See § 301. 3.

εἶπον, *said*, 2 aor., and εἶρηκα, pf. associated with φημί (¶ 53, § 301. 7).

εἰς (ἐν, § 648. γ), *into; to; against, upon; for, in respect to; to the number of*. In expressing motion *to*, εἰς is the common prep. with names of places, and πρὸς or παρά with names of persons (παρά expressing more precisely *to the side or vicinity of*, as *to the court of a monarch*).

εἷς, μία, ἓν, g. ἐνός, μιᾶς (¶ 21, § 137. β), *one*; used more strictly as a numeral than one in Eng.

εἰσβάλλω (εἰς, βάλλω, f. βαλῶ, pf. βέβηκα, 2 a. ἔβαλον), *to thrust one's self into, enter into*.

εἰσβολή, -ης (εἰσβάλλω), *entrance*. εἰσδύνω and εἰσδύομαι (εἰς, δύνω and δύομαι, f. δύσομαι, pf. δέδυκα, 2 a. ἔδυν), *to enter into*.

εἰσεῖμι (εἰς, εἶμι), *to go into or in, enter*.

εἰσερχομαι (εἰς, ἔρχομαι, f. ἐλεύσομαι, pf. ἐλήλυθα, 2 a. ἦλθον), *to come into or in, enter*.

εἰσπλέω (εἰς, πλέω, f. πλεύσομαι pf. πέπλευκα), *to sail into*.

εἰσφέρω (εἰς, φέρω, f. οἴσω, pf. ἐνήνοχα, 1 a. ἤνεγκα, 2 a. ἤνεγκον), *to bring into or in*.

εἴσω (εἰς), *within*.

εἴτα (εἰ τὰ, *if those things are*), *then, in that case*.

εἴτε . . εἴτε (εἰ, τέ), *whether . . or*. εἴωθα (§ 297), plup. εἰώθειν, *to be accustomed or wont*.

ἐκ, see ἐξ.

ἐκαστος, -η, -ον, *each*.

ἐκατέρωθεν (ἐκάτερος, *each of two*), *from each side, on both sides*.

ἐκατόν, indecl., *one hundred*.

ἐκβάλλω (ἐξ, βάλλω, f. βαλῶ, pf. βέβηκα, 2 a. ἔβαλον), *to cast out*.

ἐκγονος, -ον (ἐκ, γίνομαι), *born from; τὰ ἐκγονα, offspring, young*.

ἐκδέρω (ἐξ, δέρω, *to flay*, f. δερῶ, a. ἔδειρα, § 259. a), *to flay*.

ἐκδίδωμι (ἐξ, δίδωμι, f. δώσω, pf. δέδωκα, a. ἔδωκα), *to give forth, deliver up*.

ἐκεῖ, *there*.

ἐκεῖνος, -η, -ο (ἐκεῖ), *that*, pl. *those*; as pers. pron., *he, she, it*. See §§ 97. 2, 502, 512 f.

ἐκείσε (ἐκεῖ), *thither*.

ἐκκλησία, -ας (ἐκκαλέω, *to call forth*), *an assembly* (prop. called forth by a crier).

ἐκκλίνω (ἐξ, κλίνω, *to bend*, f. κλινῶ), *to turn aside or away, give way*.

ἐκλείπω (ἐξ, λείπω, f. -ψω, pf. ἔλειπον, 2 a. ἔλιπον), *to forsake, desert*. DER. ECLIPSE.

ἐκπίνω (ἐξ, πίνω, f. πίομαι, pf. έπώκα, 2 a. έπιον), *to drink off or up*.

ἐκπλέω (ἐξ, πλέω, f. πλεύσομαι, pf. πέπλευκα), *to sail forth*.

ἐκπορίζω (ἐξ, πορίζω, *to supply*, f. -ίσω), *to provide*.

ἐκτρέπω (ἐξ, τρέπω, f. -ψω, pf. τέτροφα and τέτραφα), *to turn out of or aside, trans.; Mid., to turn aside, intrans.*

ἐκφέρω (ἐξ, φέρω, f. οἴσω, pf. ἐνήνοχα, 1 a. ἤνεγκα, 2 a. ἤνεγκον).

- to carry out (esp. a corpse for burial).  
 ἐλαύνω, f. ἐλάσω, ἐλῶ, pf. ἐλήλακα (§ 278), to drive, ride.  
 ελεῖν, 2 a. inf. of αἰρέω.  
 ἐλευθερία, -as (ἐλεύθερος), freedom, liberty.  
 ἐλεύθερος, -a, -ον, free.  
 ἐλθεῖν, 2 a. inf. of ἔρχομαι.  
 ἔλκω, f. -ξω, impf. ἐλκον (§§ 189. 3, 298), to draw, draw up.  
 Ἑλλάς, -άδος, ἡ ("Ἑλλην), Greece.  
 Ἕλλην, -ηνος, ὁ, a Greek.  
 ἐλληνίζω ("Ἑλλην), f. -ίσω, to speak Greek.  
 Ἑλληνικός, -ή, -όν ("Ἑλλην), Grecian, Greek.  
 Ἑλληνικῶς ("Ἑλληνικός), in Greek.  
 Ἑλληνίς, -ίδος, ἡ ("Ἑλλην, § 134), adj., Grecian.  
 ἐμαυτοῦ, -ῆς (§ 23. B, § 144), of myself.  
 ἐμβαίνω (ἐν, βαίνω, f. βήσομαι, pf. βέβηκα, 2 a. ἔβην), to go into or on board, embark.  
 ἐμβάλλω (ἐν, βάλλω, f. βαλῶ, pf. βέβληκα, 2 a. ἔβαλον), to throw or put in or upon, insert, inflict.  
 ἐμβιβάζω (ἐν, βιβάζω, to 'cause to go, f. -άσω), to put on board a vessel, make one embark.  
 ἐμοῦ, ἐμοί, ἐμέ, oblique cases of ἐγώ.  
 ἐμός, -ή, -όν (ἐγώ, ἐμοῦ), my, mine.  
 ἐμπειρος, -ον (ἐν, πείρα, trial), experienced in, acquainted with.  
 ἐμπίπτω (ἐν, πίπτω, f. πεσοῦμαι, pf. πέπτωκα, 2 a. ἔπεσον), to fall into, rush or throw one's self into.  
 ἐμπληρως, -ων (ἐν, πλέως, § 135), full.  
 ἐμπόριον, -ου (ἐμπορος, trader), EMPORIUM, mart.  
 ἐμπροσθεν (ἐν, πρόσθεν), in front, before, previously.  
 ἐν, Lat. in, in; within, among; at; on, upon; in composition, often into.  
 ἐναντίος, -a, -ον (ἐν, ἀντί), over against, opposite, opposed to, contrary, οἱ ἐναντίοι, the enemy.  
 ἔνδον (ἐν), within.  
 ἐνδύω and ἐνδύομαι (ἐν, δύνω a. i. δύομαι, f. δύσομαι, pf. δέδυκα, 2 a. ἔδυν), to put on one's self.  
 ἐνεῖμι (ἐν, εἰμί, f. ἔσομαι), to be in, ἐνεκα, on account of, for the sake of.  
 ἐνθα (ἐν), there, here; where; thereupon.  
 ἐνι, see Notes on Less. XV. 9.  
 ἐνιαυτός, -οῦ, ὁ, year.  
 ἐνίοτε (ἐνι, ὅτε, § 523. a), some times.  
 ἐννοέω (ἐν, νοέω, to think, f. -ήσω pf. νενόηκα, from νόος), to consider, reflect upon.  
 ἐνταῦθα (emphatic form of ἐνθα, and more frequent in prose, ¶ 63), there, here; thereupon. hereupon, upon this.  
 ἐντείνω (ἐν, τείνω, to stretch, f. τενώ, pf. τέτακα, § 268), to [stretch out upon] inflict (blows).  
 ἐντεῦθεν (emphatic form of ἐνθεν, thence, ¶ 63), thence, hence; thenceforth; hereupon.  
 ἐντίθημι (ἐν, τίθημι, f. θήσω, pf. τέθεικα, a. ἔθηκα), to put into or on board.  
 ἐντίμως (ἐντίμος, honored, from ἐν and τιμή), in honor.  
 ἐντυγχάνω (ἐν, τυγχάνω, f. τεύξομαι, pf. τετύχηκα, 2 a. ἔτυχον), to happen upon, meet with, find.  
 ἐνύπνιον, -ου (ἐν, ὕπνος, sleep), dream.  
 ἐξ (before a cons. ἐκ, § 68. 1) out of, from. Ἀπό expresses the simple idea of from, or from the surface; while ἐξ denotes from the interior, or from within; and παρά, from the vicinity, or from beside. In composition, ἐξ sometimes simply strengthens the meaning, by expressing the carrying out of the action.  
 ἐξ, indecl., six.  
 ἐξαγγέλλω (ἐξ, ἀγγέλλω, f. ἀγγελῶ, pf. ἡγγελα), to bring out word.  
 ἐξαίφνης. suddenly, on a sudden.  
 ἑξακισχίλιοι, -αι, -α (ἑξάκις, six times, χίλιοι), six thousand.

ἐξακόσιοι, -αι, -α (ἕξ, ἑκατόν), six hundred.

ἐξαπατάω (ἕξ, ἀπατάω, τὸ deceive, f. -ήσω), to deceive, cheat.

ἐξαπίνης, softer form for ἐξαίφνης.

ἔξειμι (ἕξ, εἶμι), only used in the impers. ἔξεστι, it is permitted, possible, or in one's power, f. ἐξέσται, &c.

ἔξειμι (ἕξ, εἶμι), to go out.

ἐξελαύνω (ἕξ, ἐλαύνω, f. ἐλάσω, pf. ἐλήλακα), to ride forth, march, advance; used of the leader of an expedition.

ἐξέρχομαι (ἕξ, ἐρχομαι, f. ἐλεύσομαι, pf. ἐλήλυθα, 2 a. ἤλθον), to come or go out or forth.

ἔξοδος, -ου, ἡ (ἕξ, ὁδός), going forth, excursion. Der. EXODUS.

ἔξω (ἕξ), without (opposed to within).

ἐορτή, -ης, festival, feast.

ἐπαινέω (ἐπί, αἰνέω, to praise, f. -έσω, pf. ἤνεκα), to praise, commend.

ἐπάν (ἐπεί, ἄν), after that, when.

ἐπεί (ἐπί), after that, when, since.

ἐπειδάν (ἐπειδή, ἄν), when now, when.

ἐπειδή (ἐπεί, δῆ), since now, since.

ἐπείμι (ἐπί, εἶμι), to come upon or on, advance.

ἔπειτα (ἐπεὶ τὰ, since those things are), thereupon, then, afterwards, in the second place.

ἐπερωτάω (ἐπί, ἐρωτάω, f. ἐρωτήσω and ἐρήσομαι, pf. ἠρώτηκα, 2 a. m. ἠρόμην), to ask or question further.

ἐπί, upon: w. gen. upon (rest strictly upon), on board of: w. dat., upon (rest upon, but less strictly than w. gen.); at, by; for; over; dependent upon, in the power of; in addition to: w. acc., upon (motion upon); against, to.

ἐπιβουλεύω (ἐπί, βουλεύω, f. -εύσω, pf. βεβούλευκα), to plan or plot against, to plot.

ἐπιβουλή, -ης (ἐπί, βουλή, plan, counsel), plot.

ἐπιδείκνυμι (ἐπί, δείκνυμι, f. δείξω,

pf. δέδειχα), to exhibit; Mid., to exhibit one's self, or what belongs to one's self.

ἐπιθυμέω (ἐπί, θυμός, spirit), f. -ήσω, to [set one's heart upon a thing] desire.

ἐπικείμαι (ἐπί, κείμαι, f. κείσομαι), to press upon, as an enemy.

ἐπικούρημα, -ατος, τό (ἐπικουρέω, to aid, protect), protection.

ἐπικράτεια, -ας (ἐπί, κρατέω), power over, dominion.

ἐπιλέγω (ἐπί, λέγω, f. λέξω), to say in addition or also.

ἐπιλείπω (ἐπί, λείπω, f. -ψω, pf. λέλοιπα, 2 a. ἔλιπον), to fail, be wanting to.

ἐπιμελέομαι (ἐπί, μέλω, f. -ήσομαι, pf. ἐπιμελέσθαι, to take care of, observe carefully).

ἐπιορκέω (ἐπί, ὀρκος), f. -ήσω, to swear falsely, perjure one's self.

ἐπὶρρύτος, -ον (ἐπί, ῥέω), well-watered.

ἐπίσταμαι, f. ἐπιστήσομαι, impf. ἠπιστάμην, to understand, know, be assured.

ἐπιστολή, -ῆς (ἐπιστέλλω, to send to), EPISTLE, letter.

ἐπιτήδειος, -α, -ον (ἐπιτήδης, on purpose), suitable, serviceable; τὰ ἐπιτήδεια, the necessities of life, provisions, supplies.

ἐπιτίθημι (ἐπί, τίθημι, f. θήσω, pf. τέθεικα, a. ἔθηκα), to put upon, inflict; Mid., to throw one's self upon, fall upon, attack.

ἐπιτυγχάνω (ἐπί, τυγχάνω, f. τεύξομαι, pf. τετύχηκα, 2 a. ἐτυχον), to happen upon, meet with, find.

ἐπιφαίνω (ἐπί, φαίνω, f. φανῶ, pf. πέφαγκα), to show upon or forth; Mid., to show one's self or appear, especially for an attack upon another.

ἐπίχαρις, -ι, g. -ιτος (ἐπί, χάρις, grace), pleasing, agreeable.

ἐπιχειρέω, f. -ήσω (ἐπί, χεῖρ), to [put one's hand to a thing] undertake, attempt.

ἐπομαι, f. ἔπομαι, impf. εἰπόμην, 2 a. ἐσπόμην (§ 300), to follow.



ἐπτά, indecl., *seven*.

ἐπτακόσιοι, -αι, -α (ἐπτά, ἑκατόν), *seven hundred*.

Ἐπύαξα, -ης, *Epyaxa*, wife of Syennesis, king of Cilicia.

ἐργάζομαι (ἔργον), f. -άσομαι, pf. *εἰργασμαι*, *to work*.

ἔργον, -ου, *work*.

ἐρημία, -ας (ἔρημος), *solitude, loneliness*.

ἔρημος, -ον, *deserted, desert, uninhabited*.

ἑρμηνεύς, -έως, ὁ (Ἑρμῆς, *Mercury*, the god of speech, and messenger of the gods), *interpreter*.

ἐρρωμένως (ἐρρωμένος, *strong, resolute*), *strongly, resolutely*.

ἔρχομαι, f. *ἐλεύσομαι*, pf. *ἔλθω*, 2 a. ἦλθον, *to come, go*. See § 301. 3.

ἐρῶ, see φημί.

ἐρωτάω, f. *ἐρωτήσω* and *ἐρήσομαι*, pf. *ἠρώτηκα*, 2 a. m. ἠρόμην (§ 298), *to ask for information, question*.

ἐσθίω, f. *ἔδομαι*, pf. *ἐδήδοκα*, 2 a. *ἔφαγον* (§ 298), *to eat*.

ἔσχατος, -η, -ον (ἐξ, § 161. 2), *utmost, extreme, last*.

Ἐρεϊνίκος, -ου, *Eleonicus*, a Spartan officer at Byzantium.

ἕτερος, -α, -ον (§ 316. 2), *other of two; one of two*, § 542. γ.

ἔτι, *still, yet, more, longer*.

ἔτοιμος, -η, -ον, *ready*.

ἔτος, -εος, τό, *year*.

εὖ, *well*.

εὐδαμονίζω (εὐδαίμων), f. -ίσω, *to think or deem happy, congratulate*.

εὐδαίμων, -ον, g. -ονος (εὖ, δαίμων, *fortune*), *happy, prosperous*.

εὐθύς, *straightway, immediately*.

Εὐκλείδης, -ου, *Euclides*, a soothsayer from Phlius, and a friend of Xenophon.

εὐνοια, -ας (εὖνοος), *good-will, affection*.

εὖνοος, -οον, contr. εὖνους, -οον (εὖ, νόος), *well-disposed, kind*.

εὐρίσκω, f. *εὐρήσω*, pf. *εὕρηκα*, 2 a. *εἕρον* or *ἤρον* (§ 296), *to find*.

εὐρύς, -εος, τό (εὐρύς), *width, breadth*.

εὐρύς, -εία, -ύ, *wide, broad*.

εὐταξία, -ας (εὖ, τάττω), *good order or discipline*.

εὐτυχέω (εὐτυχής, *fortunate*), f. -ήσω, pf. *εὐτύχηκα* (§ 193. III.), *to succeed, be successful*.

εὐτύχημα, -ατος, τό (εὐτυχέω), *success*.

Εὐφράτης, -ου, *the Euphrates*, a celebrated river of western Asia.

εὐώνυμος, -ον (εὖ, ὄνομα), *left* (opposed to *right*); τὸ εὐώνυμον [sc. *κέρας*], *the left wing of an army*.

Ἐφεσος, -ου, ἡ, *Ephesus*, an Ionian city upon the western coast of Asia Minor, having a celebrated temple of Diana.

ἐπίστημι (ἐπί, ἵστημι, f. *στήσω*, pf. *ἔστηκα*), *to stop, trans.*; in the intrans. forms, *to stand by; to stop, intrans.*

ἐχθρός, -ά, -όν, *hostile, inimical; ὁ ἐχθρός, foe*.

ἐχυρός, -ά, -όν (ἔχω), *strong* (easily held or defended), *secure*.

ἔχω and ἵσχω, f. *ἔξω* and *σχήσω*, pf. *ἔσχηκα*, 2 a. *ἔσχον*, *to have, hold, occupy*. See § 300.

ἔως, ἔω, ἡ (§§ 97. 3, 98), *dawn, morning*.

ἔως, *while, whilst; until*.

ζάω, f. *ζήσω*, *to live*. See §§ 33. α, 280. γ.

ζευγηλατέω (ζευγηλάτης), f. -ήσω, *to drive a team*.

ζευγηλάτης, -ον (ζεῦγος, *ελαύνω*), *teamster*.

ζεύγνυμι, f. *ζεύξω* (§ 294), *to yoke, join, connect*.

ζεῦγος, -εος, τό (ζεύγνυμι), *a yoke of oxen or other animals*.

Ζεύς, Διός (¶ 16), *Jupiter*, king of the gods.

ζητέω, f. -ήσω, *to seek*.

ζυμίτης, -ου, ὁ (ζύμη, *leaven*), adj. *leavened*.

ζώνη, -ης (ζώννυμι, *to gird*), *girdle* ZONE.

ἤ, or; *than*; ἤ . . ἤ, *either . . or*.

ἡ (dat. fem. of ὅς, § 421. β), *where*.

ἡγεμών, -ονος, ὁ (ἡγέομαι), *guide, leader*.

ἡγέομαι (ἡγών), f. -ήσομαι, pf. *ἡγή-*

μαι, to lead, take the lead, lead the way; to guide, conduct; to think.

ἦδειν, see οἶδα.

ἡδέως (ἡδύς), with pleasure, cheerfully, gladly.

ἦδη, already, now.

ἡδομαι, f. ἡσθῆσομαι, a. ἡσθην, to be pleased.

ἡδύς, -εία, -ύ (ἡδομαι), sweet, pleasant, agreeable. Comp. ἡδίων, sup. ἡδιστος.

ἦκω, f. ἦξω, to come, have come.

See § 579. ζ.

ἡλίθιος, -α, -ον, foolish, silly, senseless.

ἡλικία, -as (ἡλικός, how old), time of life, age.

ἡλικιώτης, -ον (ἡλικία), an equal in age.

ἥλιος, -ον, ó, the sun.

ἡμεῖς, we, plur. of ἐγώ.

ἡμελημένως (ἡμελημένος, pf. part. of ἀμελέω), carelessly, negligently.

ἡμέρα, -as, day.

ἡμέτερος, -α, -ον (ἡμεῖς), our.

ἡμιβρωτός, -ον (ἡμισυς, βιβρώσκω, to eat), half-eaten.

ἡμιδής, -ές (ἡμισυς, δέω), wanting half, half full.

ἡμισυς, -εία, -υ, Lat. semis, half.

ἦν, contr. from εἰν, if.

ἡνίκα (§ 63), when; more specific than ὅτε.

Ἡρακλῆς, -έος, contr. Ἡρακλῆς, -έους (§ 115. β), Hercules, son of Jupiter and Alcmene, the most famous of the Greek heroes.

Ἡράκλεια, -as (Ἡρακλῆς), Heraclea, a city of Bithynia on the Pontus Euxinus.

Ἡρακλίδης, -ον, Heracles, a Greek from Maronēa in Thrace, an unprincipled agent of Seuthes.

ἡσυχία, -as (ἡσυχός, still, quiet), stillness, quiet.

ἡττάομαι (ἡττων, inferior), f. -ηθήσομαι and -ήσομαι, pf. ἡττημαι, to be inferior, to be vanquished.

θάλαττα, -ης, the sea.

θαμνά (neut. pl. of θαμινός, frequent), frequently.

θάνατος, -ον, ó (θνήσκω, f. θανούμαι) death.

θάπτω, f. θάψω (§ 272), to bury.

θαρράλεις (θαρράλεις, confident from θάρρος), confidently, with confidence, with good courage.

θάρρῶ (θάρρος, courage), f. -ήσω, pf. τεθάρρῃκα, to be of good courage, have no fear.

θάττων, comp. of ταχύς.

θαυμάζω (θαῦμα, wonder), f. -άσω, oftener -άσομαι, pf. τεθαύμακα, to wonder, wonder at, admire.

θαυμάσιος, -α, -ον (θαῦμα), wonderful.

θέλω (a shorter form for the more common ἐθέλω), f. -ήσω, to wish, will, be willing.

θεός, -οῦ, ó, ἡ, Lat. deus, god, deity.

Θετταλός, -οῦ, a Thessalian, an inhabitant of the fertile but rude province in the northeast of Greece.

θέω, f. θεύσομαι (§ 220), to run.

θεωρέω, f. -ήσω (θεωρός, spectator), to behold, view, gaze upon.

Θηβαῖος, -ον, ó (Θῆβαι, Thebes, chief city of Bœotia), a Theban.

[θῆρ, -ρός, ó, wild beast.]

θηράω (θῆρ), f. -άσω and -άσομαι, pf. τεθηράκα, to hunt wild beasts.

θηρεύω (θῆρ), f. -εύσω, to hunt, catch.

θηρίον, -ον (θῆρ, § 312. N.), wild beast or animal.

θνήσκω, f. θανούμαι, pf. τέθνηκα. 2 a. ἔθανον (§§ 281, 237), to die; pf., to be dead.

θόρυβος, -ον, ó, tumult, noise.

Θράκη, -ης (Θρᾶξ), Thrace, a country in Europe, lying north and northeast of the Ægean. The name was also given to a country upon the northwestern coast of Asia Minor colonized by Thracians.

Θρᾶξ, -ακός, ó, a Thracian.

θρασύς, -εία, -ύ, bold, courageous.

θύλακος, -ου, ὁ, sack.

Θύμβριον, -ου, Thymbrium, a city of Phrygia.

θύρα, -as, door; often in the plur., even when a single entrance is spoken of.

θύσια, -as (θύω), sacrifice.

θύω, f. θύσω, pf. τέθυκα (§ 219), to sacrifice; Mid., to sacrifice for purposes of divination, to consult the gods by sacrifice.

θώραξ, -άκος, ὁ, breastplate, corselet, coat of mail.

ἰάομαι, f. ἰάσομαι, to heal, cure.

Ιασόνιος, -α, -ον (Ίάσων, Jason, the famous leader of the Argonauts), Jasonian.

ἰατρός, -οῦ, ὁ (ἰάομαι), physician, surgeon.

ἰδεῖν, 2 a. inf. of ὁράω.

ἱερός, -ά, -όν, sacred.

ἵημι, f. ἤσω, pf. εἵκα, a. ἤκα (§ 54, § 229), to send, let go or fly; Mid., to [send one's self] rush.

ἱκανός, -ή, -όν, sufficient, enough, competent, suitable.

Ἰλεως, -ων (contr. from Ἰλαος, -ον, §§ 98. β, 726. β), propitious.

ἱμάς, -άντος, ὁ, thong.

ἵνα, in order that.

ἵππεύς, -έως, ὁ (ἵππος), horseman, knight.

ἱππικός, -ή, -όν (ἵππος), relating to a horse; τὸ ἱππικόν [sc. πλήθος or στρατεῦμα], the cavalry.

ἵππος, -ον, ὁ, ἡ, horse, mare.

ἴσθι, imp. of εἰμί and of οἶδα.

ἴσος, -η, -ον, equal; ἴσον, as adv., equally, alike.

Ἰσσοί, -ῶν, οἱ, also Ἰσσός, -οῦ, ἡ, Issus, the most eastern city upon the coast of Cilicia.

ἵστημι, f. στήσω, 1 a. ἔστησα, to place, station; 1 a. m. ἔστησάμην, to have set up or erected for one's self: initiations. forms, pf. ἔστηκα as pres., 2 a. ἔστην, and Mid. except 1 a., to stand, stand one's ground. See ¶ 48, §§ 233, 237, 257. β.

σχυρός, -ά, -όν (ἰσχύς, strength), strong, severe.

ισχυρῶς (ἰσχυρός), strongly, exceedingly, very, vehemently, severely ἴσχω, see ἔχω.

ἴσως (ἴσος), equally, probably, perhaps.

ἰχθύς, -ύος, ὁ, fish.

ἰχνιον, -ον (ἰχνος, track, § 312. n.), track, footstep.

καθά (κατὰ ἃ), according as.

καθεύδω (κατά, εὐδω, to sleep, f. εὐδήσω, § 222. 3), to sleep

For augment, see § 192. 3.

κάθημαι (κατά, ἤμαι, to sit, ¶ 59, § 275. ζ), to sit down.

καθίστημι (κατά, ἵστημι, f. στήσω, pf. ἔστηκα), to station, appoint; in the intrans. forms, to station one's self, settle down.

καί, and; also, even (§ 657. γ), καί . . καί, both . . and. See δέ.

Καῖκος, -ου, ὁ, Caicus, a river of Mysia.

καίω, f. καύσω, pf. κέκαυκα (§ 267. 3), to burn, kindle, set on fire

κακός, -ή, -όν, bad, evil, vile; bad in war, cowardly; τὸ κακόν, subst., evil, harm. For comparison, see § 160.

καλέω, f. καλέσω, pf. κέκληκα (§ 261), to call.

Καλλίμαχος, -ου, Callimachus, a lochâgus from Parrhasia in Arcadia, distinguished for bravery.

καλός, -ή, -όν, beautiful, fine, fair, favorable, honorable, noble, good.

Comp. καλλίων, sup. κάλλιστος.

Ἀγαθός refers more to the essential quality of an object, and καλός more to the impression which it produces upon the eye or mind.

Κάλπη, -ης, Calpe, a harbour upon the coast of Bithynia.

καλῶς (καλός), beautifully, honorably, well.

κάνδυσ, -υος, ὁ, a robe with sleeves, worn by Persians of rank.

Καππαδοκία, -as, Cappadocia, a large province in the eastern part of Asia Minor.

Καρδοῦχος, -ου, ὁ, a Carduchian, or one of the Carduchi, a race

of fierce and independent mountaineers upon the east of the Tigris, from whom the modern Kurds have derived their lineage and name.

καρπαία, -ας, *carpaea*, a kind of dance.

κατά, prep., down: w. gen., down from, down: w. acc., down along or down to; beside, by, at, over against; according to. In composition, it usually signifies down or against, or implies completion.

καταβαίνω (κατά, βαίνω, f. βήσομαι, pf. βέβηκα, 2 a. ἔβην), to go down, descend.

κιταβάσις, -εως, ἡ (καταβαίνω), descent, return from Central Asia to the sea-coast.

κατάγειος, -ων\* (κατά, γῆ), underground, subterranean.

καταγελᾶω (κατά, γελᾶω, f. -άσομαι), to laugh at, deride, sneer at.

καταισχύνω (κατά, αἰσχύνω, f. -ύνῶ), to disgrace.

κατακαίνω (κατά, καίνω, to kill, f. κανῶ, 2 a. ἔκανον, § 267), to kill.

κατακαίω (κατά, καίω, f. καύσω, pf. κέκαυκα), to burn down, consume.

κατάκειμαι (κατά, κείμει, f. κείσομαι), to lie down, recline.

κατακόπτω (κατά, κόπτω, f. κόψω, pf. κέκοφα), to cut down, cut in pieces.

καταλαμβάνω (κατά, λαμβάνω, f. λήψομαι, pf. εἴληφα, 2 a. ἔλαβον), to seize, take possession of.

καταλείπω (κατά, λείπω, f. -ψω, pf. ἔλειπα, 2 a. ἔλιπον), to leave behind or alive.

καταμένω (κατά, μένω, f. μενῶ, pf. μεμένηκα), to stay behind, continue.

κιταπέμπω (κατά, πέμπω, f. -ψω, pf. πέπομφα), to send down, as from Central Asia to the sea-coast.

καταπηδάω (κατά, πηδάω, f. -ήσω, to leap), to leap down.

καταπράττω (κατά, πράττω, f. -ξω, pf. πέπραχα), to accomplish, Mid., to accomplish for one's self, obtain.

καταστρέφω (κατά, στρέφω, to twist, turn, f. -ψω, § 259. a), to overturn; Mid., to subject to one's self, subdue, conquer.

κατεργάζομαι (κατά, ἐργάζομαι, f. -άσομαι, pf. εἰργασμαι), to accomplish.

κάτω (κατά), adv., down.

κέγχρος, -ου, ὁ, ἡ, millet, a small grain.

κείμει, f. κείσομαι (§ 60, § 232), to lie; lie dead.

κελεύω, f. -εύσω, pf. κεκέλευκα, to command, bid.

κενός, -ή, -όν, empty, vain, groundless.

Κεντρίτης, -ου, *Centrites*, a river flowing between Armenia and the land of the Carduchi.

κεράννυμι, f. κεράσω (§ 293), to mingle, mix.

κέρας, κέρατος, contr. κέρως (§ 104), τό, horn, wing of an army.

Κερασούντιος, -ου, ὁ (Κερασούς, *Cerasus*, a Sinopian colony in Pontus), a *Cerasuntian*.

κεφαλή, -ης, head.

κήρυξ, -υκος, ὁ (κηρύττω), herald.

κηρύττω, f. -ύξω, pf. κεκήρυχα, to proclaim.

Κιλικία, -ας (Κίλιξ), *Cilicia* the southeastern province of Asia Minor.

Κίλιξ, -ικος, ὁ, a *Cilician*.

Κίλισσα, -ης (Κίλιξ, §§ 311. d, 313. r.), a *Cilician woman* (used in speaking of the queen of Cilicia).

Κλεαγόρας, -ου, *Cleagoras*, a painter of Phlius.

Κλέανδρος, -ου, *Cleander*, Iace dæmonian prefect of Byzantium.

Κλεάνωρ, -ορος, *Cleānor*, an Arcadian, chosen general in the place of Agias.

Κλεάρετος, -ου, *Clearetus*, one of the lochāgi, who lost his life in a wicked enterprise.

Κλέαρχος, -ου, *Clearchus*, a Lacedæmonian exile, a lover of war for its own sake, and the general most honored and trusted by Cyrus.

κλείω, f. -σω (§ 270. 10), *to shut, close.*

κνημίς, -ίδος, ἡ (κνήμη, the leg from the knee to the ankle), *greave*, a piece of armour for the leg.

κόγχη, -ης, Lat. *concha*, *cockle* or *muscle*; a kind of shell-fish. Der. CONCH.

κοινός, -ή, -όν, *common, joint*; κοινῇ [sc. ὁδῷ, § 320. 2. δ], *in common, jointly, together.*

κολωνός, -οῦ, ὁ, *hill, mound.*

κόπτω, f. κόψω, pf. κέκοφα (§ 272. α), *to cut; to strike or beat upon, a, to knock at a door or gate.*

Κορσωτή, -ης, *Corsôte*, a large but desert city of Mesopotamia.

κούφος (κοῦφος, *light*), *lightly, nimbly.*

κράνος, -εος, τό, *helmet.*

κρατέω (κράτος), f. -ήσω, pf. κεκράτηκα, *to control, govern, conquer.*

κράτιστος, *best, noblest*, sup. of ἀγαθός.

κράτος, -εος, τό, *strength, might.*

κραυγή, -ῆς (κράζω, *to cry out*), *outcry, clamor.*

κρέας, g. κρέας, contr. κρέως, pl. κρέα, contr. κρέα, *flesh, meat*; chiefly used in the plur.

κρείττων, *better, superior*, comp. of ἀγαθός.

κρήνη, -ης, *fountain.*

Κρής, -ητός, ὁ, a Cretan, an inhabitant of the large island south of the Ægean, now *Candia*.

κυθή, -ῆς, *barley*; usually in the plur.

κρίνω, f. κρίνω, pf. κέκρικα (§ 217. α), *to judge.*

κρίσις, -εως, ἡ (κρίνω), *trial by a judge.*

κτάσμαι, f. κτήσομαι, *to acquire*; pf. κέκτημαι, 3 f. κεκτήσομαι, *to possess* (§§ 233, 234).

Κτησίας, -ου, *Ctesias*, a physician from Cnidus, who was in the service of Artaxerxes, and wrote a history of Persia.

Κύδνος, -ου, ὁ, *Cydnus*, a river of Cilicia, flowing through the city of Tarsus.

κύκλος, -ου, ὁ, Lat. *circulus*, *circle, ring, inclosure.*

κυκλόω (κύκλος), f. -ώσω, *to encircle, surround.*

Κύρος, -ου, *Cyrus* (surnamed the Younger in distinction from Cyrus the Great, the founder of the Persian monarchy), younger brother of Artaxerxes Mnemon, against whom he made a disastrous expedition, B. C. 401.

κύων, κυνός, ὁ, ἡ (§ 106), *dog.*

κωλύω, f. -ύσω, pf. κεκώλυκα, *to hinder, forbid, prevent.*

κωμάρχης, -ου (κῶμη, *ἄρχω*), *the head man of a village.*

κώμη, -ης, *village.*

λαγώς, -ώ, ὁ (§§ 98, 123. γ), *hare* Λακεδαιμόνιος, -ου, ὁ (Λακεδαίμων, *Lacedæmon*, also called *Sparta*, chief city of Laconia), a *Lacedæmonian*.

Λάκων, -ωνος, ὁ, a *Laconian*.

λαμβάνω, f. λήψομαι, pf. εἴληφα, 2 a. ἔλαβον (§ 290), *to take, receive, obtain.*

Λάμψακος, -ου, ἡ, *Lampsacus*, a city of Mysia on the Hellespont

λέγω, f. λέξω, [pf. p. λέλεγμαι,] *to say, speak, mention, relate, propose.*

λειμών, -ώνος, ὁ, *meadow.*

λείπω, f. -ψω, pf. ἔλειπα, 2 a. ἔλιπον (§ 37), *to leave, quit*; pf. p. ἔλειμμαι, *to have been left, to remain.*

λεκτός, -α, -ον (λέγω), *to be said.*

λευκός, -ή, -όν, *white.*

ληίζομαι, f. -ίσομαι (λεία, *booty*) *to plunder, ravage, rob.*

ληστής, -οῦ (ληίζομαι), *plunderer, robber.*

λίθος, -ου, ὁ, a *stone.*

λιμήν, -ένος, ὁ, *harbour, haven.*

λίνεος, -α, -ον, *CONIT.* λινούς, -ή, -ούν (λινον, *flax*), *flaxen*, LINEN.

λογίζομαι (λόγος), *f.* -ίσομαι, *to reckon, calculate, suppose.*

λόγος, -ου, ὁ (λέγω), *word, discourse, narrative, report.*

λόγχη, -ης, *spear-head*, LANCE.

λοιπός, -ή, -όν (λείπω), *remaining, rest.*

λόφος, -ου, ὁ, *ridge, hill.*

λοχᾶγός, -οῦ, ὁ (λόχος, *πρω*), *the commander of a λόχος, captain, centurion.*

λόχος, -ου, ὁ, *a company of soldiers, usually containing about 100 men.*

Λυδία, -ας (Λυδός), *Lydia*, a rich province in the western part of Asia Minor, once a powerful kingdom.

Λύδιος, -α, -ον (Λυδός), *Lydian.*

Λυδός, -οῦ, ὁ, *a Lydian.*

Λυκείον, -οῦ, *the Lycæum*, a public gymnasium with covered walks, in the eastern suburb of Athens.

Λύκιος, -ον, *Lycius*, — 1 son of Polystratus, an Athenian, appointed commander of horse among the Greeks; — 2 a Syracusan, under the command of Clearchus.

λύω, *f.* λύσω, *pf.* λελύκα (§ 219), *to loose, undo, break or violate a treaty or oath.*

μά, *adv.* of swearing, *by.* See § 426. δ.

Μάγνης, -ητος, ὁ, *a Magnesian*, an inhabitant of Magnesia, a part of Thessaly upon the eastern coast.

Μαίανδρος, -ου, ὁ, *the Mæander*, a river separating Lydia from Caria and from a part of Phrygia, so remarkable for its winding course through its rich alluvial plain, that it has given a name to the winding of rivers.

μαίνομαι, *f.* μανούμαι, *pf.* μέμνη, *to be mad, frenzied, or insane.*

μακρός, -ά, -όν, *long*: μακράν [*sc.* ὁδόν, § 439. β], *as adv.*, *a long way, far*

Μάκρων, -ωνος, ὁ, *a Macronian*, or one of the Macrōnes, a tribe living near Trebizond.

μάλα, *adv.*, *very, very much*; *comp* μᾶλλον, *more, rather*; *sup.* μάλιστα, *most, especially.*

μανθάνω, *f.* μαθήσομαι, *pf.* μεμάθηκα, 2 *a.* ἔμαθον (§ 290), *to learn.*

μαντεία, -ας (μάντις), *divination, oracle.*

μάντις, -εως, ὁ, ἡ (μαίνομαι, *to be frenzied*), *diviner, soothsayer, prophet.*

Μαρσύας, -ον, *Marsyas*, a Phrygian, the reputed inventor of the flute. From the tears shed by the shepherds and rural divinities of Phrygia for his cruel fate, is fabled to have arisen the river bearing the same name.

Μάσκας, -α, or Μασκάς, -ᾱ (§ 126. 2), *the Mascas*, a river of Mesopotamia.

μαστός, -οῦ, ὁ, *breast* (one of the breasts), *pap.*

μάχαιρα, -ας, *sword.*

μάχη, -ης (μάχομαι), *battle.*

μάχομαι, *f.* μαχέσομαι, *in Attic always μαχοῦμαι, pf.* μεμάχημαι (§ 222. α), *to fight.*

Μεγαρεύς, -έως, ὁ (Μέγαρα, *Megara*, chief city of Megaris), *a Megarian.*

μέγας, μεγάλη, μέγα (§ 135), *great, large.* *Comp.* μείζων, *sup.* μέγιστος.

μείων, *less*, *comp.* of μικρός.

μέλας, μέλαινα, μέλαν (§ 19), *black.*

μελετάω (μέλω), *f.* ἤσω, *to accise.*

μελίη, -ης, *panic*, a grain resembling millet.

μέλλω, *f.* μελλήσω, *a.* ἐμέλλησα and ἡμέλλησα (§§ 189. 1, 222 1), *to be about to; to delay.*

μέλω, *f.* μελήσω, *pf.* μεμεληκα (§ 222. 2), *to concern, be a care to; commonly impers.* μελει, *it concerns or is a care to, I meditate, &c.*

μῆνῃμαι, see μῆνῃσκω.

μέμφομαι, f. -φομαι, to blame.

μέν, a prospective particle, marking the words with which it is connected as distinguished from others which follow and with which the retrospective particle δέ is commonly joined. - Μὲν . . . δέ may be translated *on the one hand . . . on the other hand*, or *indeed . . . but*. Often, however, μέν is better omitted in translation. It is usually the second word in its clause, never the first (§ 673. a).

μέντοι (μέν, τοί), however, yet, certainly.

μένω, f. μενώ, pf. μεμένηκα (§ 222. 2), Lat. maneo, to REMAIN, wait, wait for.

Μένων, -ωνος, Meno, from Pharsalus in Thessaly, a general of the Greeks, whose character is drawn by Xenophon in dark colors.

μέσος, -η, -ον, Lat. medius, middle; τὸ μέσον, the middle or centre.

μεστός, -ή, -όν, full.

μετά, among: w. gen., among (being among), with: w. acc., among (going among), after.

μεταξύ (μετά), between.

μετάπεμπος, -ον (μεταπέμπω), sent for.

μεταπέμπω (μετά, πέμπω, f. -ψω, pf. πέπομφα), to send one after another; Mid., to send for to come to one's self, to summon.

μεταστρέφω (μετά, στρέφω, f. στρέψω, § 259. a), to turn about, trans.; Mid., to turn one's self about, turn about, intrans.

μετέχω (μετά, ἔχω, f. ἔξω, pf. ἔσχηκα, 2 a. ἔσχον), to partake of, take part in.

μέχρι(s, 67. 2), as far as, until.

μή, adv., not; conj., lest (§ 601). For the distinction between μή and οὐ, as negative adverbs, see § 647. 2, Notes on Less. I. 2,

and page 68. h. In a conditional sentence, μή is commonly used in the condition, and οὐ in the conclusion.

μηδεῖς, μηδεμία, μηδέν (μηδέ, not even, εἰς), no one, no.

Μηδοσάδης, -ον, Medosades, ambassador of Seuthes.

μηκέτι (μή, ἔτι, § 68. a), no longer.

μήν, μηνός, ó, Lat. mensis, month

μήν, indeed, surely, certainly.

μηποτέ (μή, ποτέ), never.

μήτηρ, μητρός (§ 106. 2), Lat. mater, MOTHER.

μία, fem. of εἷς, one.

Μίδας, -ον, Midas, king of Phrygia, famed for his power of changing all he touched to gold, and for having the ears of an ass.

Μιθριδάτης, -ον, Mithridates, satrap of Lycaonia and Cappadocia, and friend of Cyrus.

μικρός, -ά, -όν, small, little. For comparison, see § 160.

Μίλητος, -ον, ἡ, Miletus, an Ionian city upon the coast of Caria, famed for its early commerce, arts, wealth, and refinement.

μιμέομαι, f. -ήσομαι, pf. μεμιμημαι, Lat. imitor, to IMITATE.

μῆνῃσκω, f. μνήσω (§ 285), to remind; pf. p. μέμνημαι as pres. (§§ 233, 234. β), 3 f. μεμνήσομαι, 1 f. μνησθήσομαι, a. ἐμνήσθην, Lat. meminī, to REMEMBER, make mention of.

μισθός, -οῦ, ó, hire, pay, wages.

μνάα, -άας, contr. μνά, -ās, a mina, = about \$ 17.60.

μόλις, with difficulty, hardly, scarcely.

μόλυβδος, -ον, ó, lead.

μόνος, -η, -ον, alone, only.

μού, μοί, μέ, oblique cases of ἐγώ.

μοχλός, -οῦ, ó, bar.

μύριοι, -αι, -α, ten thousand. Der. MYRIAD.

Μυσός, -οῦ, Mysus, a Mysian in the army of the Greeks.

ναός, -οῦ, contr. νεός, -ώ (§ 98. β) ó, temple.

ναύαρχος, -ου, ὁ (ναῦς, ἄρχω), *admiral*.

ναῦς, νεώς, ἡ (§ 121. 6), Lat. *navis*, *ship*. Naῦς was commonly applied to ships of war, and πλοῖον to other vessels.

νεανίσκος, -ου, ὁ (νέος), *young man*.

νεκρός, -οῦ, ὁ, *dead body, corpse*.

νέμω, f. νεμῶ, pf. νενέμηκα (§ 222. 2), *δ*: *distribute, portion out*.

νέος, -α, -ον, *NEW, young*.

νεῦρον, -ου, *cord*. Der. NERVE.

νεφέλη, -ης (νέφος, cloud), *cloud*.

Νέων, -ωνος, *Neon*, an Asinaean, lieutenant and successor to Chirisophus.

νεώς, -ῶ, see ναός.

Νικάνδρος, -ου, *Nicander*, a Lacedæmonian who slew Dexippus in Thrace.

νικάω (νίκη), f. -ήσω, pf. νενίκηκα, *to conquer, win*.

νίκη, -ης, *victory*.

νομίζω (νόμος), f. -ίσω, pf. νενόμικα, *to think, consider, regard*.

νόμος, -ου, ὁ (νέμω), *law, custom; tune*.

νόος, νόου, contr. νοῦς, νοῦ, ὁ, *mind, intellect*.

νότος, -ου, ὁ, *south wind*.

νυκτερεύω (νύξ), f. -εῦσω, *to pass the night*.

νυκτοφύλαξ, -ακος, ὁ (νύξ, φύλαξ, guard), *a night-sentinel*.

νῦν, Lat. *nunc*, now, at the present time.

νύξ, νυκτός, ἡ, Lat. *nox*, *NIGHT*.

Ξενίας, -ου, *Xenias*, from Parrhasia in Arcadia, a general in the service of Cyrus, who took offence and deserted.

ξενίζω (ξένος), f. -ίσω, *to entertain as a guest*.

ξένος, -ου, ὁ, *stranger, guest, host*.

Ξενοφῶν, -ῶντος, *Xenophon*, an Athenian, distinguished as a general, historian, and philosopher, the principal leader of the Greeks in their retreat, and the author of the *Anabasis*.

ξύλιζομαι (ξύλον), f. -ίσομαι, *to gather wood*.

ξύλον, -ου, *stick of wood, beam; pl. wood, timber*.

ξύν. For ξύν and its compounds, see σύν, &c.

ὁ, ἡ, τό, *the*. See §§ 147 f. 467 f.

ὄγδοος, -η, -ον (ὀκτώ), *eighth*.

ὅδε, ἥδε, τόδε (ὁ, -δε, § 150), *this, the following*. See § 512 f.

ὁδός, -οῦ, ἡ, *way, road*.

ὅθεν (ὅς), *whence, from what source, from whom or which*.

οἶδα, f. εἶσομαι, plup. ᾗδην (§ 58, §§ 237, 301. 4), *to know*.

οἶκαδε (οἶκος, -δε, to, §§ 124. β. N., 322), *homeward, home*.

οἰκείος, -α, -ον (οἶκος), *belonging to a house or family; οἱ οἰκείοι, relatives, friends*.

οἰκέω (οἶκος), f. -ήσω, pf. ᾤκηκα, *to inhabit, dwell*.

οἰκία, -ας (οἶκος), *house*.

[οἶκος, -ου, ὁ, *house*.]

οἶνος, -ου, ὁ, Lat. *vinum*, *WINE*.

οἶνοχόος, -ου, ὁ (οἶνος, χέω, to pour), *cupbearer*.

οἶομαι, f. οἶησομαι, a. ᾤηθην, *to think, suppose*. For the nude forms οἶμαι, ᾤμην, see § 222. 3.

οἶος, -α, -ον, *of what nature, what kind of*.

οἶς, οἶός, ὁ, ἡ (§ 14), *sheep*.

οἶσω, fut. of φέρω.

οἶχομαι, f. οἶχήσομαι, pf. ᾤχημαι (§ 222. 3), *to depart, be gone*. See § 579. ζ.

ὀκτώ, indecl., *eight*.

ὀλίγος, -η, -ον, *little; pl. few*. For comparison, see § 160.

ὅλος, -η, -ον, *WHOLE*.

ὁμολογέω (ὁμός, same, λόγος), f. -ήσω, *to agree, confess, acknowledge*.

ὁμως (ὁμός), [just the same] *nevertheless, notwithstanding*.

ὀνίνημι, f. ὀνήσω (§ 284), *to benefit, profit*.

ὄνομα, -ατος, τό, Lat. *nomen* name.

ὀνομαστί (ὄνομα), *by name*.

ὄνος, -ου, ὁ, ἡ, *ass*.

ὅπη οἱ ὅπη (§ 63, § 25 β),



which way; where, whither: in what way.

ὀπισθεν, from behind, behind.

ὀπίσω, behind.

ὀπλιτεύω (ὀπλίτης), f. -εύσω, to serve as a heavy-armed soldier.

ὀπλίτης, -ου (ὄπλον), a heavy-armed foot-soldier, heavy-armed man, hoplite.

ὀπλιτικός, -ή, -όν (ὀπλίτης), relating to a hoplite; τὸ ὀπλιτικόν [sc. πλήθος or στρατεύμα], the infantry.

ὄπλον, -ου, tool, implement; pl.

ὄπλα, implements of war, arms.

ὀπότεν (ὀπότε, ἄν), whenever.

ὀπότε (¶ 63), whenever.

ὅπου (¶ 63), wherever, where.

ὅπως (¶ 63), how; in order that, that.

ὀράω, f. ὄψομαι, pf. ἐώρακα, 2 a. εἶδον (§ 301. 4), to see.

ὀργίζω (ὀργή, anger), f. -ίσω, to make angry; Mid., to be angry.

ὀργυιά, -ās, fathom.

ὀρθίος, -α, -ον (ὀρθός, straight), [straight up] steep.

ὀρθρος, -ου, ὁ, early dawn, day-break.

ὀρθῶς (ὀρθός, straight, right), rightly.

ὀρίζω (ὀρος, boundary), f. -ίσω, to bound, separate as a boundary.

ὀρκος, -ου, ὁ, oath.

ὀρμάω (ὀρμή), f. -ήσω, pf. ὤρμηκα, to put in motion, urge on; Mid., to set forth.

ὀρμέω (ὀρμος, anchorage), f. -ήσω, to lie at anchor.

ὀρμή, -ης, impulse.

ὀρμίζω (ὀρμος, anchorage), f. -ίσω, to bring to anchor, anchor, trans.; Mid., to come to anchor, anchor, intrans.

ὄρνις, -ίθος, ὁ, ἡ (§ 123. γ), bird, fowl, esp. cock or hen.

Ὀρόντης, -ου, Orontes, a Persian nobleman, put to death by Cyrus for treason.

ὄρος, -εος, τό, mountain.

ὀρχέομαι, f. -ήσομαι, 2. ὀρχησάμεν, to dance

ὀρχησις, -εως, ἡ (ὀρχέομαι), dance, dancing, dance.

ὅς, ἧ, ὅ, who, which, what, that; καὶ ὅς, and he (§ 491. R). See §§ 147 f, 519 f.

ὅσος, -η, -ον, as much; pl. as many; τοσοῦτοι ὅσοι, as many as.

ὅστις, ἧτις, ὅ τι (ὅς, τις), whoever, whosoever, who, whatever, what. See §§ 153, 519 f, 535 f.

ὅταν (ὅτε, ἄν), whenever.

ὅτε (¶ 63), when.

ὅτι (originally neut. of ὅστις; compare Lat. quod and our that), that, because.

οὐ (before a vowel οὐκ or οὐχ, § 68. 2), not. See μή.

οὗ (¶ 23, § 142. 2, 507. 6), his, her.

οὐδαμῇ (οὐδαμός, no one), in no wise, by no means.

οὐδαμοῦ (οὐδαμός), nowhere.

οὐδέ (οὐ, δέ), nor, not even.

οὐδεὶς (οὐδέ, εἰς), οὐδεμία, οὐδέν (¶ 21), no one, no; οὐδέν, subst., nothing.

οὐδέπω (οὐδέ, πῶ), not yet.

οὐκ, not; see οὐ.

οὐκέτι (οὐκ, ἔτι), no longer.

οὖν (contr. from the imper. part εὖν, it being so, from εἰμί) shows that the sentence which it introduces follows from, or is connected with, something preceding, either expressed or understood. It is commonly translated therefore or then, sometimes yet. After the first place (§ 673. a), it comes as early in the sentence as other words will allow.

οὐποτε (οὐ, ποτί), never.

οὐπω (οὐ, πῶ), not yet; by no means.

οὐρανός, -ου, ὁ, heaven, the heavens, sky.

οὖς, ὠτός, τό (§ 104. N.), ear.

οὔτε (οὐ, τέ), and not; οὔτε . . ἔτε, neither . . nor .

οὗτος, αὗτη, τοῦτο (ὁ, αὐτός), this, pl. these; as pers. pron., he, she

στ. See ¶ 24, §§ 150, 502, 512 f.

νῦτοστί, strengthened form of οὗτος, § 150. γ.

οὕτως (οὗτος), commonly οὕτω before a cons. (§ 67. 2), *thus, so*. οὐχ, *not*; see οὐ.

ὀφείλω, f. ἤσω, pf. ὤφειλκα, *to owe, ought*. The 2 a. ὀφελον is used to express wish (§§ 599. n., 567. γ).

ὀφθαλμός, -οῦ, ὁ (ὀπ-, § 301. 4); *eye*.

ὀχυρός, -ά, -όν (ἔχω), *strong* (easily held or defended).

ὀψέ, adv., *late*.

ὀψομαι, fut. of ὀράω.

παιδεία, -as (παιδεύω), *education, discipline, training*.

[παιδεύω (παῖς), f. -εύσω, *to educate*.]

παῖς, παιδός, ὁ, ἡ, *child; boy, girl; son, daughter*.

παίω, f. πείσω, pf. πέπαυκα, *to strike*.

παιονίζω (παιών. pæan), f. -ίσω, *to sing the pæan*.

πάλιν, *again, back*.

παντάπασιν, § 66; πάντα πᾶσι, from πᾶς, *all in all, altogether, entirely*.

πανταχῇ (πᾶς), *everywhere, every way*.

πάντη (πᾶς), *throughout, everywhere*.

παντοδαπός, -ή, -όν (πᾶς), *of every kind, various*.

πάνυ (πᾶς), *altogether, at all; very*.

παρά, *beside*: w. gen., *from beside, from*: w. dat., *at the side of, beside, near, with*: w. acc., *to the side of, to; along side of, along, beside*. See εἰς, ἐξ, πρὸς, and § 651 γ.

παραγγέλλω (παρά, ἀγγέλλω, f. -ελῶ, pf. ἤγγελλα), *to pass the word*.

παράδεισος, -ον, ὁ, *park*. Der. PARADISE.

παραδίδωμι (παρά, δίδωμι, f. δώσω, pf. δέδωκα, a. ἔδωκα), *to give over, deliver up, give out*.

παρακαλέω (παρά, καλέω, f. -έσω, pf. κέκληκα), *to call to one's self, call in, summon; to call to, exhort, encourage*.

παράκειμαι (παρά, κείμαι, f. κείσομαι), *to lie beside or before*.

παραλαμβάνω (παρά, λαμβάνω, f. λήψομαι, pf. ἐῖληφα, 2 a. ἔλαβον), *to take or receive from another, succeed to*.

παραμελέω (παρά, ἀμελέω, f. ἤσω), *to disregard, treat with neglect*.

παραπλέω (παρά, πλέω, f. πλεύσομαι, pf. πέπλευκα), *to sail by or along side of*.

παραρρέω (παρά, ῥέω, f. ῥύσομαι, pf. ἔρρύηκα), *to flow by or beside*.

παρασάγγης, -ον, *parasang*, a Persian measure of distance, equal to about 3½ miles.

παράτιθιμι (παρά, τίθιμι, f. θήσω, pf. τέθεικα, a. ἔθηκα), *to place beside; Mid., to place by one's own side*.

πάρειμι, (παρά, εἰμί, f. ἔσομαι), *to be by or present; hence to come to the aid of*.

παρέρχομαι (παρά, ἔρχομαι, f. ἔλευσομαι, pf. ἐλήλυθα, 2 a. ἦλθον), *to go by, pass by or through, pass*.

παρέχω (παρά, ἔχω, f. ἔξω and σχήσω, pf. ἔσχηκα, 2 a. ἔσχον), *to offer to, put in the hands of*.

πάροδος, -ον, ἡ (παρά, ὁδός), *a way by, passage, pass*.

Παρύσατις, -ιδος, *Parysatis*, half-sister and wife of Darius Nottus, and mother of Artaxerxes Mnemon and Cyrus.

πᾶς, πᾶσα, πᾶν (¶ 19), *all, the whole, every*.

Πασίων, -ωνος, *Pasion*, a Megarian general in the service of Cyrus, who took offence and deserted.

πάσχω, f. πείσομαι, pf. πέπονθα, 2 a. ἔπαθον (§ 281. ε), *to suffer*.

πατήρ, πατρός (§ 106. 2), Lat. pater, *FATHER*.

πατρίς, -ίδος, ἡ (πατήρ), *father-land native land or city, one's country*.

παύω, f. παύσω, pf. πέπαυκα, *to make to cease, stop, trans.*; Mid., *to cease, rest from, stop, intrans.*

Παφλαγών, -ονος, ὁ, a *Paphlagonian*, one of a tribe dwelling upon the northern coast of Asia Minor.

πεδῖον, -ον (πέδον, *ground*), *plain*.

πείθω, f. πείσω, pf. πέπεικα, a. *ἐπεισα, to persuade*; 2 pf. *πέποιθα, to trust*; Pass. and Mid., *to be persuaded, believe, listen to, obey, comply*. See ¶ 39.

πειράω, f. -άσω, oftener *πειράομαι, f. -άσομαι, to try, attempt, endeavour, strive*.

Πεισιδῆς, -ου, or Πισιδῆς, -ου, a *Pisidian*. The Pisidians were a race of wild, tameless robbers, dwelling upon Mount Taurus.

Πελοπόννησος, -ου, ἡ (Πελοπος νῆσος, *the island of Pelops*), the peninsula forming the southern part of Greece, now the *Morea*.

πელταστής, -ου (πέλτη), *targeteer*.

πέλτη, -ης, *target*.

πέμπτος, -η, -ον (πέντε), *fifth*.

πέμπω, f. -ψω, pf. πέπομφα (§ 236. a), *to send*.

πέντε, indecl., *five*.

πεντεκαίδεκα (πέντε καὶ δέκα), *fifteen*.

πεντήκοντα (πέντε), indecl., *fifty*.

πέρδιξ, -ίκος, ὁ, ἡ, *partridge*.

περί, *around, about*: w. gen., *about, concerning, in respect to, for*: w. acc., *around, about, towards*.

περιγίγνομαι (περί, γίγνομαι, f. *γενήσομαι*, pf. *γεγέννημαι* and *γέγονα*, 2 a. *ἐγενόμην*), *to be superior, prevail over*.

περιέχω (περί, ἔχω, f. *ἔξω* and *σχίσω*, pf. *ἔσχηκα*, 2 a. *ἔσχον*), *to encompass, protect*.

περιῤῥστημι (περί, ἵστημι, f. *στήσω*, pf. *ἔστηκα*), *to station around*; in the intrans. forms, *to stand around or about*.

περικυκλώω (περί, κυκλώω, f. -ώσω), *to make a circle around*; Mid., *to gather in a circle around*.

περιμένω (περί, μένω, f. *μενῶ*, pf. *μεμένηκα*), *to stay about, stay, wait for*.

Πέρινθος, -ον, ἡ, a city of Thrace upon the Propontis.

περίοδος, -ου, ἡ (περί, ὁδός), *way round, circuit*. Der. PERIOD.

περιρρέω (περί, ῥέω, f. *ρῥήσομαι*, pf. *ῥῥύηκα*), *to flow around, to surround (of a stream)*.

περισταυρώω (περί, σταυρώω, *to palisade*, f. -ώσω), *to palisade around*.

περιστερά, -ās, *dove, pigeon*.

περιφέρω (περί, φέρω, f. *οἴσω*, pf. *ἐνήνοχα*, 1 a. *ἤνεγκα*, 2 a. *ἤνεγκον*), *to carry round*. Der. PERIPHERY.

Πέρσης, -ου, a *Persian*.

Περσικός, -ή, -όν (Πέρσης), *Persian*.

πέτομαι, f. *πετήσομαι*, commonly *πτήσομαι*, pf. *πεπότῃμαι* (§ 287), *to fly, as a bird*.

πέτρα, -as, *rock, mass of rock, large stone*.

πηγή, -ης, a *spring*.

πηγνύω, f. *πήξω* (§ 294), *to make fast or solid, stiffen, freeze, trans.*; 2 pf. *πέπηγα*, as intrans. pres., *to be stiff or frozen*; Mid., *to become solid, freeze, intrans.*

πίνω, f. *πίομαι*, pf. *πέπωκα*, 2 a. *ἔπιον* (§ 278), *to drink*.

πιπράσκω, pf. *πέπρακα* (§ 285), *to sell*.

πίπτω, f. *πεσοῦμαι*, pf. *πέπτωκα*, 2 a. *ἔπεσον* (§ 286), *to fall*.

πιστεύω (πίστις, *faith*, from *πίθω*), f. -εύω, *to put faith in, confide in, trust*.

πιστός, -ή, -όν (πίθω), *faithful*; τὰ πιστά, *pledges*.

πιστότης, -ητος, ἡ (πιστός), *faithfulness, fidelity*.

πλέθρον, -ου, a *hundred feet*. a measure of length.

πλείων or πλέων, *more*, and πλείστος, *most, comp. and sup. of πολὺς*.

πλευρά, -ās, *rib, side*. Der. PLEURISY.

πλέω, f. πλεύσω, common. y πλεύσομαι or πλευσοῦμαι, pf. πέπλευκα (§ 220), *to sail*.

[πλέως, Ion. πλέος (§ 135), *full*.] γληγή, -ῆς (πλήττω), *a blow*.

πλήθος, -εος, τό (πλήθω), *fulness, multitude; amount or length of time*.

πλήθω, pf. poet. πέπληθα (πλέως), *to be full*.

πλήν, *except, but*.

πληρης, -ες (πλέως), *full*.

πλησιον (πέλας, *near*), adv., *near*; comp. (§ 161. 2) πλησιαίτερος, *nearer*; sup. πλησιαίτατος, *nearest, next*.

πλήττω, f. πλήξω, 2 pf. πέπληγα (§ 274), *to strike, wound*.

πλοῖον, -ον (πλέω), *vessel (for sailing), transport-vessel, ship, boat*. See ναῦς.

πλόος, -όου, contr. πλοῦς, -οῦ, ὁ (πλέω), *sailing, voyage*.

πνεῦμα, -ατος, τό (πνέω), *breeze, wind*. Der. PNEUMATICS.

πνέω, f. πνεύσω, commonly πνεύσομαι or πνευσοῦμαι, pf. πέπνευκα (§ 220), *to breathe, blow*.

ποιεῶ, f. -ήσω, pf. τεποίηκα, *to make, do*; εὖ ποιεῖν, *to do good to, treat well*; Mid., *to make to one's self, esteem, regard*. See πράττω.

ποιητός, -α, -ον (ποιέω), *to be done*.

ποιός, -α, -ον (¶ 63), *of what nature? of what kind?*

πολεμέω (πόλεμος), f. -ήσω, *to make war*.

πολέμιος, -α, -ον (πόλεμος), *hostile, of the enemy*; πόλεμιος, subst., *enemy*; οἱ πόλεμοι, *the enemy*.

πόλεμος, -ον, ὁ, *war*.

πολιορκέω (πόλις, ἔρκος, *inclosure*), f. -ήσω, *to besiege*.

πόλις, -εως, ἡ, *city*.

πολίτης, -ου (πόλις), *citizen*. Der. POLITICS.

πολλάκις (πολύς), *many times, often*.

πολλαπλάσιος, -α, -ον (πολύς, πλάσιος, § 138. 5), *many times as much or many*.

Πολυνίκος, -ον, Polynicus, a Lacedæmonian envoy, sent to the army by Thibron.

πολύς, πολλή, πολύ (§ 135), *much* pl. *many*; of time, *long*; πολύ, as adv., *much, very*.

Πολύστρατος, -ον, Polystratus, father of Lycius the Athenian.

πονέω (πόνος), f. -ήσω, pf. πεπόνηκα, *to toil, labor*.

πονηρός, -ά, -όν (πόνος), *pernicious, mischievous, wicked, bad*.

πόνος, -ον, ὁ (πένομαι, *to work for a living, be poor*), *toil, labor*.

Πόντος, -ον, ὁ, a name given both to the Euxine or Black Sea (πόντος εὐξεινός, *hospitable sea*), and also to its southern coast (afterwards specially applied to the eastern part of this coast)

πορεία, -ας (πορεύω), *journey, march*.

πορευτός, -α, -ον (πορεύω), *to be travelled*.

πορεύω (πόρος, *passage, way*), f. -εύσω, *to transport*; Mid., πορευομαι, f. -εύσομαι, pf. πεπόρευμαι, a. ἐπορεύθην, *to travel, journey, march, proceed upon a march or journey*.

πορίζω, f. -ίσω, pf. πεπόρικα, *to furnish*.

πορφύρεος, -εα, -εον, contr. πορφυρούς, -ᾶ, -οῦν (πορφύρα, *the purple fish*), *purple*.

πόσος, -η, -ον (¶ 63), *how much?* pl. *how many?*

ποταμός, -οῦ, ὁ, *river*.

[ποτέ (¶ 63), *at some or any time, once, ever*.]

πότερος, -α, -ον (¶ 63, § 316. 2), *which or whether of the two?*

πότερον or πότερα, as adv., *whether*.

πού (¶ 63, § 732), *somewhere*.

πούς, ποδός, ὁ, Lat. pes, *foot*.

πράγμα, -ατος, τό (πράττω), *thing done, affair, circumstance*; πράγματα, *business, trouble*.

πρανής, -ές, *sleep*.

πράος, πραιία, πρᾶον (§ 135), *gentle, tame*.

πράττω, f. -ξω, pf. πέπραχα (¶ 38),

to manage, act, do. Πράττω expresses rather the management of business or performance of an action; and ποιέω, the production of an effect.

πρεσβεία, -ας (πρεσβεύω, to go as an ambassador), embassy.

πρέσβυς, -εως, ὁ, old; subst., an elder, an ambassador (the plur. only, in the sense of ambassadors, was in common use, § 136. a). Comp. πρεσβύτερος, older, elder, sup. πρεσβυτάτος, oldest, eldest. DER. PRESBYTER.

πρίασθαι, 2 a. inf. of ὠνεόμαι, to buy.

πρίν, adv., before, before that. See 657. N.

πρό, prep., before, in front of.

πρόβατα, -ων, -ους, τὰ (προβαίνω, to go forth), animals that go forth to pasture, chiefly used of small cattle, esp. sheep.

προηγέομαι (πρό, ἡγέομαι, f. -ήσομαι, pf. ἡγήμαι), to lead forward.

πρόθυμος, -ον (πρό, θυμός, spirit), eager, zealous.

προϊδέσθαι, 2 a. m. inf. of προοράω.

προΐημι (πρό, ἵημι, f. ἵσω, pf. εἶκα, a. ἤκα), to send forth; Mid., to send from one's self, give up, betray.

προΐστημι (πρό, ἵστημι, f. στήσω, pf. ἕστηκα), to place before; in the intrans. forms, to stand at the head of, preside or rule over.

Πρόξενος, -ου, Proxenus, a Boeotian, a friend of Xenophon, and one of the Greek generals slain through the treachery of Tissaphernes.

προοράω (πρό, ὁράω, f. ὄψομαι, pf. ἑώοακα, 2 a. εἶδον), to see beforehand, to see one while yet approaching.

προς (πρό, § 648, γ; relating to front, as παρά to side, and ἐξ, ἐν, and εἰς to interior), w. gen., [from the front of, from before] from, before; by: w. dat., [at the front of] before, near, upon; in

addition to: w. acc., [to the front of] to, towards; against upon; at; with reference to, in view of. See εἰς and § 651. γ

προσβάλλω (πρός, βάλλω, f. βαλῶ, pf. βέβληκα, 2 a. ἔβαλον), to throw against, make an attack upon.

προσελαύνω (πρός, ελαύνω, f. ἐλάσω, pf. ἐλήλακα), to ride to, ride up.

προσέρχομαι (πρός, ἔρχομαι, f. ἐλεύσθαι, pf. ἐλήλυθα, 2 a. ἤλθον), to come or go to, approach come up.

πρόσθεν (πρός), before, previously; πρόσθεν ἤ, sooner than.

προσῆμι (πρός, ἵημι, f. ἵσω, pf. εἶκα, a. ἤκα), to send to; Mid., to [admit to one's presence] approve, allow.

προσκυνέω (πρός, κυνέω, to kiss), f. -ήσω, to kiss the hand to, do homage to, worship.

προσπερονάω (πρός, περονάω, to pin, f. -ήσω), to pin or skewer to or upon.

προσπίπτω (πρός, πίπτω, f. πειροῦμαι, pf. πέπτωκα, 2 a. ἔπεσον), to rush to.

προστρέχω (πρός, τρέχω, f. δραμοῦμαι, pf. δεδράμηκα, 2 a. ἔδραμον), to run to, run up.

πρόσχωρος, -ον (πρός, χώρα), neighbouring.

πρότερος, -α, -ον (πρό, § 161. 2), former, sooner.

προτρέχω (πρό, τρέχω, f. δραμοῦμαι, pf. δεδράμηκα, 2 a. ἔδραμον), to run forward or forth.

πρόφασις, -εως, ἡ (πρό, φημί), pre-text.

πρώτος, -η, -ον (πρό, § 161. 2), first; πρῶτον, as adv., in the first place, first.

πτάρνυμαι, 2 a. ἔπτарον (§ 295), to sneeze.

Πυθαγόρας, -ου, Pythagoras, a Lacedæmonian admiral.

πυκνός, -ή, -όν, close, thick; πυκνά, as adv., often.

πύλη, -ης, gate: usually in the

plur., even when a single entrance is spoken of.  
 πυνθάνομαι, f. πεύσομαι, pf. πέπυσμαι, 2 a. ἐπυνθόμην (§ 290), to inquire, learn by inquiry.  
 πῦρ, πυρός, τό, FIRE; pl. (Dec. II., § 124. β) πυρά, watch-fires.  
 πυρέτω (πυρετός, fever, from πῦρ), f. -έξω, to be in a fever.  
 πυρός, -οῦ, ὁ, wheat; usually in the plur.  
 πῶ (§ 63, § 732), in any way, yet; οὐ . . πῶ, not yet.  
 πῶλος, -ου, ὁ, ἡ, colt.  
 πῶποτε (πῶ, ποτέ, at any time, ever; stronger than ποτέ.  
 πῶς (§ 63), how?  
 πῶς (§ 63, § 732), in any way, somehow; perchance.  
 ῥέω, f. ῥύσομαι, pf. ῥέρυκα (§ 264), to flow, run, of a stream.  
 ῥιπτεύω and ῥίπτω, f. ῥίψω, pf. ῥέρυφα (§ 286), to throw, hurl, throw off.  
 ῥυθμός, -οῦ, ὁ, regular movement of time, RHYTHM.  
 σαλπικτής, -οῦ (σάλπιγξ), trumpet.  
 σάλπιγξ, -ιγγος, ἡ, trumpet.  
 Σάρδεις, -εων, αἱ, Sardis, capital of Lydia, and chief city of the dominions of Cyrus.  
 σατράπης, -ου, satrap, a Persian viceroy or governor of a province.  
 Σάτυρος, -ου, ὁ, a Satyr, a fabulous being, half man and half goat.  
 Σελινούς, -οῦντος, ὁ, Selinus, the name of a river flowing by Ephesus, and of another flowing through the grounds of Xenophon at Scillus.  
 Σευθής, -ου, Seuthes, a Thracian prince, assisted by the Greek army to recover his hereditary dominions.  
 σημαίνω, f. -ανῶ (σῆμα, sign), to give a sign or signal, signify.  
 σημίον, -ου (σῆμα), signal, mark.  
 σῆσαμον, -ου, sesame, a seed used in the East for food.  
 σιγή, -ῆς, silence.

Σιλᾶνός, -οῦ, Silānus, an Ambra-  
 cian soothsayer who deserted  
 the army.  
 Σινωπεύς, -έως, ὁ (Σινὸπη, Sinope  
 an important city upon the coast  
 of Paphlagonia, founded by a  
 colony from Milētus), a Sinopi-  
 an.  
 Σιτάλκας, -ου, the Sitalcas, a mar-  
 tial song named from a king of  
 Thrace.  
 σίτος, -ου, ὁ, pl. τὰ σίτα (§ 125 a),  
 corn, grain, bread.  
 σέλος, -εος, τό, leg.  
 σκεπτός, -α, -ον (σκέπτομαι, to  
 consider), to be considered.  
 σκηνάω and σκηνέω, f. -ήσω (σκη-  
 νή), to encamp, be encamped.  
 σκηνή, -ῆς, tent. DER. SCENE.  
 σκότος, -ου, ὁ, and σκότος, -εος, τό  
 (§ 125. γ), darkness.  
 Σκύθης, -ου, a Scythian; Σκύβαι το-  
 ξόται, Scythian archers, so called  
 from their being armed in  
 Scythian fashion.  
 Σκυθίνος, -οῦ, ὁ, a Scythian, or  
 one of the Scythini, a tribe in  
 Armenia.  
 σκυλεύω (σκύλα, spoils), f. -εύσω,  
 to strip off the arms of a slain  
 enemy.  
 Σμίκρης, -ητος, Smicres, an Arca-  
 dian commander, slain near  
 Calpe by the Thracians.  
 σπανίζω (σπάνις, lack), f. -ίσω, to  
 lack, want, be in want of.  
 σπείρω, f. σπερῶ (§ 268), to sow,  
 scatter.  
 σπένδω, f. σπείσω (§ 222), to make  
 a libation; Mid., to make a trow-  
 ty, peace, or truce. See σπονδή.  
 σπεύδω, f. σπεύσω, to hasten.  
 σπονδή, -ῆς (σπένδω), libation; pl.  
 σπονδαί, truce, treaty, peace, be-  
 cause made with libations.  
 σπουδαιολογέομαι (σπουδαίος, ear-  
 nest, λόγος), f. -ήσομαι, to en-  
 gage in earnest conversation,  
 converse seriously.  
 στάδιον, -ου, pl. τὰ στάδια and οἱ  
 στάδιοι, Lat. stadium, furlong.  
 σταθμός, -οῦ, ὁ (ἵστημι), station

day's march or *je m'ney*, as the distance travelled from station to station.

σταυρός, -οῦ, ὁ, *stake, pale.*

στέλλω, f. στελῶ, pf. ἔσταλκα (§ 277. a), *to equip, array, send.*

στενός, -ή, -όν, *narrow.*

στέφανος, -ου, ὁ (στέφω, *to encircle, crown*), *a crown.*

στήλη, -ης, *pillar.*

στλεγγίς, -ιδος, ἡ, *flesh-comb, scraper.*

στόλος, -ου, ὁ (στέλλω), *a setting forth upon a journey or march, expedition, journey.*

στόμα, -ατος, τό, *moult.*

στράτευμα, -ατος, τό (στρατεύω), *armed force, division of an army, army.*

στρατεύω (στρατός), f. -εύσω and στρατεύομαι, f. -εύσομαι, *to make an expedition, make war, march, serve in arms.*

στρατηγέω (στρατηγός), f. -ήσω, *to command as general.*

στρατηγός, -οῦ, ὁ (στρατός, ἄγω), *leader of an army, general.*

στρατιά, -ας (στρατός), *army.*

στρατιώτης, -ου (στρατιά), *soldier.*

Στρατοκλῆς, -έους (contr. from Στρατοκλῆς, -έος, § 115. β), *Stratocles, a commander of light-armed Cretans.*

στρατοπεδεύω (στρατόπεδον), f. -εύσω, and oftener στρατοπεδεύομαι, f. -εύσομαι, *to encamp, be encamped.*

στρατόπεδον, -ου (στρατός, πέδον, *ground*), *camp.*

[στρατός, -οῦ, ὁ, *host, army.*]

στρουθός, -οῦ, ὁ, ἡ, *ostrich* (fully ὁ μέγας στρουθός, *the great struthus*, in distinction from smaller birds, esp. the sparrow, called by the same name).

Στυμφάλιος, -ου (Στύμφαλος, *Stymphalius*, a town in the north-eastern part of Arcadia), *a Stymphalian.*

σύ, τοῦ (§ 23), Lat. *tu, thou, you.*

συγγίγνομαι (σύν, γίγνομαι, f. γένητομαι, pf. γεγέννημαι an<sup>1</sup> γέ-

γονα, 2 a. ἐγένονην), *to have an interview with, hold intercourse with.*

συγκαλέω (σύν, καλέω, f. -έσω, pf. κέκληκα), *to call together.*

συγκλείω (σύν, κλείω, f. -σω), *to shut together, close.*

Συνέννεσις, -ιος, *Syennesis, king of Cilicia.*

συλλαμβάνω (σύν, λαμβάνω, f. λήψομαι, pf. εἴληφα, 2 a. ἔλαβον), *to seize, apprehend, arrest.*

συλλέγω (σύν, λέγω, *to gather*), f. συλλέξω, pf. συνείλοχα, *to collect, trans.*; Mid. (2 a. p. συνελέγην), *to collect, assemble, intrans.*

συμβοάω (σύν, βοάω, f. βοήσομαι), *to cry out together*; συμβοᾷ ἀλλήλους, *to shout to each other.*

συμβουλευώ (σύν, βουλευώ, f. -εύσω, pf. βεβούλευκα), *to advise, counsel*; Mid., *to consult together.*

σύμβουλος, -οῦ, ὁ (σύν, βουλή), *adviser, counsellor.*

συνμαχία, -ας (σύμμαχος), *alliance.*

σύμμαχος, -ου, ὁ, ἡ (σύν, μάχομαι), *ally.*

συμμίγνυμι (σύν, μίγνυμι, *to mingle*, f. μίξω), *to mingle with.*

σύνπας, -πᾶσα, -παν, g. -παντος, -πάσης (σύν, πᾶς), *all together, the whole.*

συνπέμπω (σύν, πέμπω, f. -ψω, pf. πέπομφα), *to send with.*

συμπολεμέω (σύν, πολεμέω, f. -ήσω), *to make war together with, assist in war.*

συμπορεύομαι (σύν, πορεύομαι, f. -εύσομαι), *to journey or march with or in company.*

σύν, old form ζύν (§ 70. v.), Lat. *cum, with, together with.*

συνάγω (σύν, ἄγω, f. ἄξω, pf. ἤχα, 2 a. ἤγαγον), *to bring together, collect.*

συνάπτω (σύν, ἀπτω, *to fasten to*, f. ἀψω), *to join.*

σύνδειπνος, -ου, ὁ (σύν, δείπνον), *a companion at table.*

συνέρχομαι (σύν, ἔρχομαι, f. ἐλεύ-

σομαι, pf. ἐλήλυθα, 2 a. ἦλθον),  
to come together, assemble.  
συνήδομαι (σύν, ἡδομαι, f. ἡσθήσομαι), to rejoice with, congratulate.  
σύνθημα, -ατος, τό (συντίθημι), watch-word, pass-word.  
συνίστημι (σύν, ἵστημι, f. στήσω, pf. ἔστηκα), to [bring together as friends] present or introduce to; in the intrans. forms, to stand together, collect.  
σύνοιδα (σύν, οἶδα, f. εἶσομαι), to [know with] be conscious.  
συντίθημι (σύν, τίθημι, f. θήσω, pf. τέθεικα, a. ἔθηκα), to put together; Mid., to make an agreement with.  
σύντομος, -ον (σύν, τέμνω), concise, short.  
συντρίβω (σύν, τρίβω, to rub, bruise, f. τρίψω, pf. τέτριφα), to crush.  
Συρακόσιος, -ου, ὁ (Συράκοσαι or Συράκουσαι, Syracuse, a celebrated city upon the eastern coast of Sicily), a Syracusan.  
Συρία, -ας (Σύρος), Syria, a country of western Asia, north of Arabia.  
Σύρος, -ου, ὁ, a Syrian.  
σὺς, σὺός, ὁ, ἡ, Lat. sus, hog, swine.  
συχρός, -ή, -όν, thick, many.  
σφάττω, f. σφάξω (§ 274. δ), to slay, slaughter.  
σφενδόνη, ης, sling.  
σφενδονητής, -ου (σφενδόνη), slinger.  
σφίσι, dat. pl. of σφίς.  
σφοδρῶς (σφοδρός, vehement), exceedingly, greatly.  
σχεδόν, nearly, almost.  
σχίζω, f. σχίσω, to split.  
σχολάζω (σχολή), f. -άσω, to be at leisure.  
σχολή, -ῆς, leisure.  
σώζω, f. σώσω, pf. σέσωκα, to save, preserve, bring safe; Pass. and Mid., to be saved, arrive safe.  
Σωκράτης, -εος (¶ 14), Socrates, — 1. an Athenian philosopher, eminent for wisdom and

virtue, teacher of Xenophon Plato, &c.; — 2. an Achaean one of the Greek generals slain through the treachery of Tisaphernes.  
σῶος (§ 135), safe.  
σωτηρία, -ας (σώζω), safety, preservation, deliverance.  
σωφρονέω (σώφρων, of sound mind), f. -ήσω, to be of sound mind, to be wise.  
τάλαντον, -ου, talent; as a weight, = almost 57 lb.; as a sum of silver money, = about \$1056.60.  
Ταμώς, -ώ, Tamos, an Egyptian, commander of the fleet of Cyrus.  
ταξίαρχος, -ου, ὁ (τάξις, ἄρχω), the commander of a τάξις, a taxiarcho.  
τάξις, -εως, ἡ (τάττω), order, battle-array; division of an army, cohort.  
Τάοχος, -ου, ὁ, a Taochian, or one of the Taochi, an independent tribe upon the frontiers of Armenia.  
ταράττω, f. -άξω, to disturb.  
Ταρσοί, ὧν, οἱ, or Ταρσός, -οῦ, ἡ, Tarsus, chief city of Cilicia.  
τάττω, f. τάξω, pf. τέταχα (§ 274) to arrange, station in order.  
ταῦτά, for τὰ αὐτά (§ 39); ταῦτα, neut. pl of οὗτος.  
τάφος, -ου, ὁ (θάπτω), grave, tomb.  
τάφρος, -ου, ἡ, trench, ditch.  
ταχέως (ταχύς), swiftly, rapidly.  
τάχος, -εος, τό (ταχύς), swiftness speed.  
ταχύς, -εία, -ύ, swift, quick; ταχύ, as adv., quickly, suddenly, soon.  
τέ, both, and. It is commonly placed immediately after the word which it should precede in translation. See §§ 673. a, 732.  
τεῖχος, -εος, τό, wall.  
τελευταῖος, -α, -ον (τελευτή), last.  
τελευτάω (τελευτή), -ήσω, to complete, finish; to die.  
τελευτή, -ῆς (τέλος), culmination, end, esp. of life.



τέλος, -τος, τό, *end, result*; acc. as adv. (§ 440), *at last, finally*.

τέμνω, f. τεμῶ, pf. τέτμηκα, 2 a. ἔτεμον and ἔταμον (§ 277. β), *to cut*.

τέταρτος, -ης -ον (τέτταρες), *fourth*. τετρακισχίλιοι, -αι, -α (τετράκεις, *four times, χίλιοι*), *four thousand*.

τετρακόσιοι, -αι, -α (τέτταρες, ἑκατόν), *four hundred*.

τετραπλῶς, -ή, -όν, contr. τετραπλοῦς, -ῆ, -όν (τέτταρες, -πλοος, § 138. 4), *fourfold, quadruple*.

τέτταρες, -ρα (§ 21), *four*.

τεχνικῶς (τέχνη, *art*), *artfully*.

τήμερον (ἡμέρα), adv., *to-day*.

τίθημι, f. θήσω, pf. τέθεικα, a. ἔθηκα (§ 50), *to put, set, place*; τίθεσθαι τὰ ὅπλα, *to stand in arms, stand to one's arms*.

τιμᾶω (τιμή), f. ἥσω, pf. τετίμηκα (§ 45), *to honor*.

τιμῇ, -ῆς (τίω, *to pay honor*), *honor*.

Τιρίβαζος, -ου, Tiribazus, satrap of Armenia.

τις, τί, g. τινός, *some, some one, any one, any, a, a certain*. See ¶ 24, §§ 152, 517 f, 732.

τίς, τί, g. τίνος, *who? which? what?* See ¶ 24, §§ 152, 535 f, 729. Exc.

Τισσαφέρνης, -τος (see Notes on Less. XV. 3), Tissaphernes, satrap of Caria, noted for his wily, intriguing, and treacherous character.

τιτρώσκω, f. τρώσω (§ 285), *to wound*.

τοί (§ 732), *surely, certainly*.

τοιγαροῦν (τοί, γάρ, οὖν), *therefore, accordingly*.

τοίνυν (τοί, νύν), *therefore*.

τοιούτος, τοιαύτη, τοιοῦτο or -ον (§§ 97. N., 150), *such*.

τοξεύω (τόξον, *bow*), f. -εύσω, *to shoot with a bow*.

τοξότης, -ου (τόξον), *bowman, archer*.

τόπος, -ου, ὁ, *a spot, place*.

τοσούτος, τοσαύτη, τοσούτο or -ον

(§§ 97. N., 150), *so much, pl. so many*.

τότε (§ 63), *at that time, then*.

τράπεζα, -ης, *table*.

τραῦμα, -ατος, τό, *wound*.

τρεῖς, τρία (§ 21), Lat. tres, *THREE*

τρέπω, f. τρέψω, pf. τέτροφα and τέτραφα (§ 259. α), *to turn, trans.*; Mid. (2 a. ἐτραπόμην), *to turn one's self, turn, intrans.*

τρέφω, f. θρέψω, pf. τέτροφα (§ 263. 5), *to nourish, support*.

τρέχω, f. θρέξομαι, commonly δραμούμαι, pf. δεδράμηκα, 2 a. ἔδραμον (§ 301. 5), *to run*.

τριάκοντα (τρεῖς), indecl., *thirty*

τριήρης, -ες (τρῖς, ἄρ-, *to fit*, § 285), *triply-furnished*; ἡ τριήρης [sc. ναῦς], *trireme, a war-galley with three banks of oars*.

τρίπους, -πουν, g. -ποδος (τρῖς, ποῦς), *three-footed*; ὁ τρίπους, *tripod, a three-footed table or vase*.

[τρῖς (τρεῖς), *THRICE*].

τρισμύριοι, -αι, -α (τρῖς, μύριοι), *thirty thousand*.

τρισχίλιοι, -αι, -α (τρῖς, χίλιοι), *three thousand*.

τρίτος, -η, -ον (τρεῖς), *third*.

τριχοίνικος, -ον (τρῖς, χοῖνιξ, *a measure holding about a quart*), *containing three choenices, three-quart*.

τρόπαιον, -ου (τροπή), *TROPHY*.

τροπή, -ῆς (τρέπω), *route or defeat of an army*.

τρόπος, -ου, ὁ (τρέπω), *turn, manner*. DER. TROPIC.

τρυνάω, f. ἥσω (τρῦπα, *hole*), *to bore*.

τυγχάνω, f. τεύξομαι, pf. τετύχηκα, 2 a. ἔτυχον (§ 290), *to happen, happen upon, meet with; obtain, attain*.

ὔδωρ, ὕδατος, τό (§ 103. N.), *water*. DER. HYDRANT.

υῖός, -οῦ (§ 16), *son*.

ὑμεῖς, *you, pl. of σύ*.

ὑμέτερος, -α, -ον (ὑμεῖς), *your*

ὑπάγω (ὑπό, ἄγω, f. ἄξω, pf. ἤξα

2 a. ἡγαγον), and ὑπάγομαι, to lead on insidiously.

ὑπαίθριος, -ον (ὑπό, αἰθρία, open air), under or in the open air.

ὑπάρχω (ὑπό, ἄρχω, f. -ξω), to begin; be; [lead on under another] second, favor.

ὑπέρ, Lat. super, over: w. gen., over in place, above, beyond; over to protect, in behalf of, for the sake of, on account of: w. acc., over (going over or beyond), above in quantity.

ὑπερβολή, -ῆς (ὑπέρ, βάλλω), *moun-tain-pass*.

ὑπηρέτης, -ου (ὑπό, ἐρέτης, *rouver*), servant, assistant.

ὑπισχνέομαι (ὑπό, ἔχω), f. ὑποσχήσομαι, pf. ὑπέσχημαι (§ 292), to promise.

ὑπό, Lat. sub, under: w. gen., from under or beneath; [from beneath the agency of] by: w. dat., under (being under): w. acc., under (going under).

ὑποδεής, -ές (ὑπό, δέω), deficient; comp. ὑποδέεστος, inferior.

ὑπολαμβάνω (ὑπό, λαμβάνω, f. λήψομαι, pf. ἐλθφα, 2 a. ἐλαβόν), to receive or take under one's protection.

ὑπομένω (ὑπό, μένω, f. μενῶ, pf. μεμένηκα), to wait for, halt.

ὑποπέμπω (ὑπό, πέμπω, f. -ψω, pf. πέπομφα), to send insidiously.

ὑποπτεύω (ὑπό, ὁπ-, to look, § 301. 4), f. -εύσω, to suspect, apprehend.

ὑποφαίνω (ὑπό, φαίνω, f. φανῶ, pf. πέφαγκα), to show a little, begin to appear, dawn.

ὑποχος, -ον (ὑπό, ἔχω), held under, subject.

ὑποψία, -as (ὑπό, ὁπ-, to look, § 301. 4), suspicion.

ὑστεραίος, -α, -ον (ὑστερος), following or next in time.

ὑστερος, -α, -ον (ὑπό, § 161. 2), later; ὑστερον, as adv., later, after.

ὑψηλός, -ή, -όν (ὑψος, height), high.

φαγεῖν, 2 a. inf. of ἐσθίω, to eat.

φαίνω, f. φανῶ, pf. πέφαγκα (§ 42, § 267. 2), to show; 2 pf. πέφηνα and Mid. (with 2 a. p. ἐφάνην), to appear, show one's self.

φάλαγξ, -αγγος, ἡ, line of battle, phalanx.

Φαλίνοσ, -ου, Phalīnus, a Greek from Zacynthus, in the service of Tissaphernes.

φανερός, -ά, -όν (φαίνω), apparent, evident, manifest, open.

φάρμακον, -ου, drug, medicine. Der. PHARMACY.

Φαρνάβαζος, -ου, Pharnabazus, satrap of Lesser Phrygia.

Φάσις, -ιος, ὁ, the Phasis, a river of Colchis.

φάσκω (strengthened form of φημί § 301. 7), f. φήσω, to affirm, assert, say.

φέρω, f. οἶσω, pf. ἐήνοχα, 1 a. ἤνεγκα, 2 a. ἤνεγκον (§ 301. 6), Lat. fero, to BEAR, bring, carry; bring forth, produce; [carry off] receive.

φεύγω, f. φεύξομαι, 2 pf. πέφευγα, 2 a. ἔφυγον (§ 270. 9), to flee, fly from an enemy.

φημί, f. φήσω and ἐρῶ, pf. εἶρηκα, 2 a. εἶπον (§ 301. 7), to say, say yes; οὐ φημι, to say no.

φθάνω, f. φθάσω, commonly φθήσομαι, pf. ἔφθακα, to anticipate.

φθέγγομαι, f. φθέξομαι, pf. ἔφθεγμαi, to utter a sound; of an eagle, to scream.

φθονέω (φθόνος, envy), f. -ήσω, to envy.

φιλέω (φίλος), f. -ήσω, pf. πεφίληκα, to love.

φιλία, -as (φίλος), friendship.

φίλιος, -α, -ον (φίλος), friendly.

φίλιππος, -ον (φιλέω, ἵππος), fond of horses.

φίλος, -η, -ον, dear, friendly; ὁ φίλος, subst., friend. For comparison, see § 156. γ.

Φλιάσιος, -ου, ὁ (Φλιούς, Phlius, a city of the Peloponnesus, northwest of Argos), a Phliasian.

φλναρία, -ας (φλναρός, *prating*),  
idle talk, nonsense.

φοβερός, -ά, -όν (φόβος), *frightful, fearful, terrible*.

φοβέω (φόβος), f. -ήσω, *to make to fear, frighten, terrify*; Pass. and Mid., φοβέομαι, f. -ηθήσομαι and -ήσομαι, pf. πεφόβημαι, a. ἐφοβήθην, *to be frightened, fear, be afraid*.

φρίβος, -ου, ό, *fear, fright*.

φοινίκιος, -εια, -εον, contr. φοινίκους, -ή, -ούν (φοινίξ, *purple*), *purple*.

φράζω, f. φράσω, pf. πέφρακα (§ 275), *to tell*.

φρέαρ, φρέατος, τό (§ 104. n.), *a well*.

φρουρός, -ου, ό, *guard*.

Φρυγία, -ας (Φρυξί), *Phrygia*, the large central province of Asia Minor.

Φρυξί, -υγός, ό, *a Phrygian*.

φυγάς, -άδος, ό (φεύγω), *an exile, fugitive*.

φυγή, -ής (φεύγω), *flight*.

φυλάττω, f. -άζω, pf. πεφύλαχα, *to guard, watch*; Mid., *to watch for one's own security, to be on one's guard against*.

φώνη, -ης, *voice, speech, sound*.

φῶς, φωτός, τό, *light*.

χαίρω, f. χαιρήσω, pf. κεχάρηκα (§ 267. 2), *to rejoice; farewell*.

Χαλδαίος, -ου, ό, *a Chaldean*, or one of the Chaldaei, a warlike people on the borders of Armenia.

χαλεπαίνω (χαλεπός), f. -ανῶ, *to be or become angry*.

χαλεπός, -ή, -όν, *hard, difficult, harsh, cross, ferocious*.

χάλκεος, -εια, -εον, contr. χαλκοῦς, -ή, -ούν (χαλκός, *copper, brass*), *brazen, of brass*.

Χαλκηδών, -όνος, ή, *Chalcédon*, a city of Bithynia, at the mouth of the Thracian Bosphorus.

Χάλος, -ου, ό, *the Chalus*, a river of Syria.

χαράδρα, -ας (χαράττω, *to furrow*), *ravine*.

Χαρμίνος, -ου, *Charminus*, a Lacedæmonian envoy, sent to the army by Thibron.

χείρ, χειρός, ή (§ 123. γ), *hand*.

Χειρίσοφος, -ου, *Chirisophus*, a Lacedæmonian, chosen commander-in-chief of the Greek army.

Χερρόνησος, -ου, ή (χέρρος νήσος, *shore-island*), *the Cherronese or Chersonese*, a long peninsula upon the Thracian side of the Hellespont.

χήν, χηνός, ό, ή, *goose*.

χιλίοι, -αι, -α, *a thousand*.

χιλώω (χίλος, *fodder*), f. -ώσω, *to feed or pasture horses, &c.*

χιτών, -ώνος, ό, *tunic*.

χιτωνίσκος, -ου, ό (dim. of χιτών), *a small or short tunic*.

χιών, -όνος, ή, *snow*.

χορεύω (χόρος, *dance*, CHOIR), f. -εύσω, *to dance*.

χόρτος, -ου, ό, *grass*.

χράομαι, f. χρήσομαι, pf. κέχρημαι (§ 284. 3), *to use, manage*.

χρή, f. χρήσει, impf. έχρην or χρήν (§ 284. 4), impers., *it is necessary or proper, it must or ought to be*.

χρήζω (χρεία, *need*), f. -σω, *to need, desire*.

χρήμα, -ατος, τό (χράομαι), *thing used; pl. goods, property, money*.

χρήσιμος, -η, -ον (χράομαι), *useful*.

χρόνος, -ου, ό, *time*.

χρύσεος, -εια, -εον, contr. χρυσοῦς, -ή, -ούν (χρυσός, *gold*), *golden*.

χρυσίον, -ου (dim. of χρυσός, *gold*) *gold-money, gold*.

χώρα, -ας (χώρος), *a country, territory*.

χωρίον, -ου (dim. of χώρος), *a place or spot, esp. a fortified place, hold*.

χωρίς, *apart from*.

χώρος, -ου, ό, *space, place, district*.

ψευδής, -ές (ψεύδομαι), *false*.

ψεύδομαι, f. -σομαι, pf. έψευσομαι, *to falsify, lie, deceive*.

ψιλός, -ή, -όν, *bare; not covered with armour*.

ψῦχος, -εος, τό (ψύχω, *to cool*), *cold*.

ὦ, — 1. O, sign of address; —

2. subj. of εἰμί.

ὧδε (ὧδε), *thus, so*.

ὠμός, -ή, -όν, *cruel, savage*.

ὠνέομαι, f. -ήσομαι, pf. ἐώνημαι,

2 a. ἐπριάμην (§ 301. 8), *to buy*.

ῶρα, -as, *hour, season, time for a thing*.

ὥς (ὥς, ¶ 63), *as; when; how, that, so that, in order that; w.*

numerals, *about*; w. acc., as prep., *to*. See §§ 601, 628, 640, 662.

ὡσαύτως (ὁ αὐτός), *in the same manner, in like manner*.

ὥσπερ (ὥς, πέρ, *just*, § 328. b), *just as, as*.

ὥστε (ὥς, τέ), *so that, so as*.

ὠτίς, -ίδος (οὖς), a kind of *bird* with long ear-feathers.

ῥοφελον, see ὀφείλω.

THE END.











